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# ṚGVIDHÂNAṂ

EDIDIT CUM PRAEFATIONE

RUDOLF MEYER,
DR. PHIL.

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# PRAEFATIO.

Nuper quum C. Burnellii opera insigni Sâmavidhânabrâhmaṇam qui dicitur libellus in lucem prodierit, jam hoc ipsum quod sequitur literarum Indicarum specimen tanquam comparationi quod subjiciatur habuimus idoneum.

Sicut „sâmnâṃ“ Sâmavidhânaṃ, ita Ṛgvidhânaṃ „ṛcâṃ“ perhibet usurpationem[1]): ipsa autem perhibendi ratione libri differunt. Primum enim illud opus prosa oratione scriptum est, speciosum brâhmaṇi titulum affectans, quum noster libellus, numero epico nexus, illi vetustatis specici se studere jam ab initio abnuat[2]). Deinde ordo plane diversus est. Nam quum uniuscujusque pratîki vidhânaṃ tribus omnino constet partibus — quae sunt: japaḥ, homaḥ, phalaṃ —, poterat auctor, qui singula vidhânâni in librum componeret, aut pratîkorum ordinem sequi aut phalorum similitudines respicere. Illud in Ṛgvidhâno, hoc in Sâmavidhâno videmus esse factum[3]). — Itaque praescribit ipse libellus noster (I, 1, 2): „samâmnâyânupûrvaçaḥ vidhim provâca Çaunakaḥ“; vult igitur esse „Ṛgvidhânânukramaṇî“. Veruntamen non ita, ut justae Anukramaṇis more unumquemque saṃhitae hymnum (sive versum) referat; immo delectum tantum carminum Vedicorum exhibet secundum ordinem. Cujus delectus rationem in ipsis exordii verbis videmus exponi (I, 1, 3—5, imprimis v. 6). Carmina Ṛgvedi diversissimis sunt argu-

[1]) vocabulum „ṛc“ Vedum significat, non mantrorum circuitum: ex ipso enim libello patet, non solum versus sive disticha, sed etiam hymnos usurpari. Arceri autem videtur, quidquid integri versus circuitum non complet (unum habes exemplum in Ṛgvidh. I, 19, 2); quibus de frustis agebatur, opinor, in pâdavidhâno illo Ṛgvedi, cujus adhuc vestigia latent (vid. M. Müller, Hist. of A. S.-L. p. 234).

[2]) In Ṛgvidh. I, 2, 1 „vidhinâ brâhmaṇasya“ vestigium reperire licet, unde de simili quodam Ṛgvedi libro nunc deperdito divines; de quo infra.

[3]) Memorabilis locus est in Ṛgvidh. I, 11, 2, ubi Sâmavidhâni ille ordo elucet per additamentum, vid. Sâmavidh. 2, 1, 1—4.

mentis[1]); jam si caerimonia (karma) ad certum aliquem fructum (phalaṃ) adipiscendum instituitur cum carminibus Vedicis (mantrâḥ), horum argumentum aptum esse oportet rei. Itaque inter magnam illam versuum hymnorumque molem ea tantum pratîkâni possunt adhiberi, quae votum exprimant supplex (kâmaḥ, âçîḥ).

Convenit in hoc libellus noster cum Sâmavidhâno; atque haec ipsa maximi res est momenti, quod mantros usurpat proprie ad instruendas preces seu vota, necdum praecipue ad expianda peccata multifaria[2]). Accedit, quod Ṛgvidhânaṃ divisionem maṇḍalorum sequitur, asḥṭakorum plane ignorat; absunt igitur insigniores quaedam notae aetatis literarum recentissimae. Jam si deposcas omnino accuratam temporis circumscriptionem, nos, ut in rebus Indicis fieri solet, adumbrationem tantum pollicemur. — Quidquid de libello nostro memoriae proditum est, unus adhuc superest Shaḍguruçishyi locus ille celeber (vid. Verz. der Berl. S-H, No. 53; Kuhn in Ind. Stud. I, p. 102 sqq; M. Müller, Hist. of Anc. S-L, p. 230 sqq.). Ṛgvidhânaṃ quod nominat idem esse ac nostrum et ab ipso exscriptum esse, testantur duo loci (Ṛgvidh. II, 17, $1^b$—$4^a$ et 22, 2—4) apud eum allegati (fol. $68^b$, $65^a$). Itaque quoniam eum intra saeculum p. C. duodecimum vixisse constat, (vid. Ind. Stud. 8, 160) jamnunc certum habemus aetatis terminum ad quem ultimum descendere possit libelli aetas[3]). Jam si quaeris alterum supremum, a quo descendat, aetatis terminum, ex Shaḍguruçishyi verbis ne eum quidem promi posse moneo. Etenim ille Ṛgvidhânaṃ nostrum inter illos „Çaunakîyâ daça granthâḥ“ numerat: a quo granthadaçako ipse discernere videtur „sûtradaçakaṃ“, quod ab ipso Çaunako amplioris ejus sûtri divisione[4]) effectum esse opinatur.

[1]) Nirukt. VII, 8, Bṛh.-Devat. 1, 7, 6 nominatim efferunt.

[2]) Plurimum differt Jyeshṭha-Ṛgidhânaṃ, quod mantris utitur proprie „kalidoshanivṛttyarthaṃ“. (Jy-Ṛgvidh. 1, 1.) — Item in libris jurisprudentiae quo posterior est actus, eo magis piaculorum leges (prâyaçcittaṃ) videmus praevalere; cf. Stenzlerum in Ind. Stud. I, p. 236 sqq. et in ipso Mânavo undecimi libri partem alteram.

[3]) Ceterum nota quantum jam in Shaḍguruçishyo differant Ṛgvidhâni lectiones. — Quodsi vero contendat auctor ille literatus, illos „daça granthâḥ“ omnes esse aequales, porro si revera ex quinque eorum granthis („sûktâdipañcakoktyâ“) confecta est Sarvânukramaṇi illa, quam ipse sequitur, — jam Ṛgvidhânaṃ non solum Shaḍguruçishyo, sed etiam Sarvânukramaṇi aliquanto anterius esse, licet concludere.

[4]) „vipâṭitaṃ“ vocabulum quum adhuc omnes (vid. M. Müller, H. of A. S.-L., p. 233 „destroyed; Kuhn in Ind. Stud. I, p. 102 sqq.; lex. Petrop. s. voc.; Burnell, Sâmavidhânaṃ, p. IX) transtulerint „deletum, exstinctum“, equidem sensum subesse aliquanto diversum ex ipso loci tenore suspicor. Sicut lignum medium

Quoscunque ex his decem granthis novimus integros (Anuvâkânukramaṇî, Ṛgvidhânaṃ, Bṛhaddevatâ, Prâtiçâkhyaṃ), ii ex Çaunako quodam se pendere aut ipsi profitentur aut intrinsecus vel maxime probant. Neque vero ab ipso tali magistro eos confectos esse vel ex eo apparet, quod in his libris et Çaunaki sententia tertia persona traditur et alii interdum nominantur libri doctoresve[1]). Itaque hoc unum ex Shaḍguruçishyi narratione erit retinendum, quod Ṛgvidhânaṃ cum ceteris illis novem libris ex schola Ṛgvedi Çaunakîya oriundum esse affirmat[2]). Quaecunque alia tradit de Çaunako suo ex Angirasidarum gente transfigurato, Âçvalâyani magistro, kalpasûtri auctore — ea nos missa faciemus; totam enim narratiunculam videtur Shaḍguruçishyaḥ non literis habuisse traditam[3]) sed per conjecturam et conclusionem esse adeptus[4]).

Jam siquidem deest scriptorum fama, ex ipsa libelli nostri indole conabimur cognoscere. Hic vero cautionem moneo esse adhibendam, ne cum sinceris quasi commisceantur fucata. Etenim ejusmodi potissimum librum interpolatoribus locum dedisse vel

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„diffinditur" sive „discinditur", ita fere sûtram („filum") in partes disjunctum esse traditur, sive, si jus est verbo uti, in singulas ῥαψῳδίας. (Ῥ/siv = ῥάπτω.) Quodni ita transfertur, certam contradictionem auctori necesse est opprobio dari, qui postea referat „sûtradaçakaṃ".

[1]) De Prâtiçâkhyo cf. Roth, z. Lit. u. G. d. Veda, p. 61; 65; de Bṛhad-Devata Kuhn, Ind. Stud. I, p. 103 sqq. (Praeter eos quos Kuhn nominat doctores leguntur Bhârgavaḥ 6, 24, Upamanyuḥ 7, 15; Yâskaḥ etiam 2, 29, undevicies igitur in universum nominatur; Çaunakaḥ etiam 6, 2 iterum et 8, 21, duodevicies igitur.) De Ṛgvidhâno vide infra.

[2]) Recte scribit: Çaunakîyâḥ (non Çaunakasya) i. e. Çaunakum professi, sive: ex Çaunaki schola oriundi.

[3]) Ceterum sedecim circiter saecula interessent inter auctorem nostrum et antiquum illum „Çaunakum".

[4]) Çaunaki nomen et plurimo semper in usu fuit apud Indos et in litteris eorum tam celebre est, ut omnia quae de eo feruntur in unum hominem congerere stulti sit; praesertim de Atharvavedi et Ṛgvedi Çaunakis utrum cohaereant quove pacto, dijudicari adhuc non potest. Nihilominus auctor noster primum omnes decem librorum Çaunakos in unum magistrum conglutinat; deinde hunc atque illum, quem Âçvalâyanaḥ quater nominat (gṛh. 3, 4, 4; 4, 7, 16; çraut. 12, 8, 35; 10, 2) eundem esse contendit; postremo, ut ab ovo fabella descendat, de eodem Çaunako addit transfigurationem illam, quam in schola Çaunakîya traditam fuisse documento sunt Ṛshyanukramaṇî (apud Shaḍguruçishyum, fol. 46[a]) Bṛhad-Devatâ (4, 13) Ṛgvidhânaṃ (I, 29, 1—4) Âçvalâyanaḥ (çraut. 12, 10, 2). Quae fictio, ob honorem scholae addendum commenta, non caret astutia: consonant quodammodo nomina Çaunahotri et Çaunaki; nec non appellatur interdum vetus quidam ṛshiḥ „Indrotaḥ Çaunakaḥ" (vid. M. Müller, Hist. p. 444, adnotat.); postremo nomen Gṛtsamadi explicatur etymologia quadam perversa ac vere Indica. Quod Shaḍguruçishyaḥ narrat de sûtri divisione, conatur explicare, et quamobrem priorum temporum opus bono eventu successoris aboleverit, et quomodo posteriorum epitomae vel retractationes inde natae sint.

amplissimum, non est quod miremur, quum omnium in usu esset manibusque.

Quatuor adhyâyi (in quinto nihil inest, nisi libelli encomium sive elogium postea assutum) plus minus tricenos continent paragraphos[1]). Quinos çlokos complecti solent paragraphi: quorum divisionem, ut in codicibus est, postea factam esse vel ex eo patet, quod persaepe ea çlokos dirimit medios. Contra quod hic quoque (ut in Bṛh-Devata) tribus adhyâyorum terminis verborum sensusque contextus est direptus, additamentorum esse culpam putaverim; quae si resecamus, divisionem videmus justam: adh. I = maṇḍalaṃ 1 et 2; adh. II = maṇḍ. 3—8; adh. III = maṇḍ. 9 et 10[1] dimidium prius; adh. IV = dimidium alterum. Subditicios quoscunque judicavi versus, uncis inclusi: cujus censurae rationem ut reddam, res me monet.

Primum quidem (ut a certissimo quoque ad minus certiora descendat conclusio) aliquot versus codicum manu scriptorum ipsa facie coarguuntur postumi; vide post I, 7, 3 adnot. 12; 17, 5—6 et post 9 adnot. 39; II, 25, 3—5 et 7—9; III, 4, 1; 31, 2—5; IV, 9, 2. — Alterum deinde genus est additamentorum, quod peccet contra ordinem illum consiliumque operis (vid. p. I). Cujusmodi exempla habes haec[2]): I, §§ 14 et 15, inter Ṛ 1, 1 et 1, 2; II, 13, 6—14, 3; 14, 5—15, 3; 25, 3—5 et 7—9; 28, 5; 29, 4; 31, 6—32, 1; III, 3, 4; 11, 4[3]); (de loco I, 11, 2 „âyushyâṇy“ vide supra, p. I adnot. 3).

Nec non suos versus ipse repetit libellus noster, ut I, 18, 3 cf. II, 22, 6; I, 23, 7 cf. I, 14, 3; II, 24, 4—5 cf. IV, 2, 1—3; II, 25, 9 cf. 26, 4; III, 2, 2 cf. 3, 4; III, 4, 4 cf. IV, 24, 1 et 23, 5; III, 7, 4 cf. 41, 3; III, 7, 5 cf. 14, 6; praeterea ubicunque pâdos iterari sensi, adnotavi in calce singularum pagellarum.

Frequentes deinde sunt loci ex Mânava-Dharmaçâstro verbo tenus surrepti, ut I, 2, 3; 4, 5 cf. III, 15, 3 cum lapsu memoriae: °upayâd; 7, 2 et 3 et 4; 8, 1 et 3 et 4 et 5; 9, 1 et 2 et 3 et 4; 12, 2; 26, 6; III, 2, 2; 3, 3; 8, 2—3 et 5; 27, 5; IV, 24, 2—3

[1]) De simili Bṛhad-Devatae ordine, vid. Ind. Stud. I, p. 112 sqq.

[2]) Omittimus hic I, 1—13, de quibus infra.

[3]) Falsarii propria nota haec: II, 25, 4: koṭiḥ, ayutaṃ; ib. 5: gaṇaḥ est; ib. 8 verborum ordo; III, 4, 1 lakshaṃ; IV, 9, 3 avâpyate = avâpnute. I, 14, 1: idaṃ; ib. 3 deest: japet; 15, 3 ter: ca; II, 13, 6 ter: tu; ib. 15, 2 Buddhistica; 29, 4: idam-ṛcam-etâḥ, et „iti“ initio; 31, 6—7 gaṇaḥ est; 32, 1 maharshiṇâm = °rshiṇâṃ.

(item in Bṛh-Dev. 8, 19). Alios Mânavi aliorumve locos ubicunque deprehendi sensu verbisve similes, infra pagellas adnotavi. Nonnulli versus cum khilis conveniunt; de quibus infra. Alius denique locus II, 12, 6—7 (in additamento Kauçiki) arcessere videtur versus Atharva-Pariçishṭi 41 (secundum Weberi numerationem) § 3 hosce (Ch. 112):

„na sîdet pratigṛhṇâna[ḥ] pṛthvîm api sasâgarâṃ |
ye câsya vishamâḥ kecid divi sûryâdayo grahâḥ,
te câsya saumyâ jâyante çivâḥ sukhakarâḥ sadâ“ |

Ampliores praeterea sunt interpositiones complures, interno quodam rerum ordine nexae, quae, alius auctoris se esse, pariçishṭorum more ipsae profiteantur: laudes dico gâyatris versus (II, 6—12)[1]) et purushasûkti (III, 26—42, 7).

Quae quam principalem praeter caetera Vedorum carmina locum posterioribus maxime temporibus habuerint, in propatulo est omnibus. Quarum interpolationum prior quamquam saṃhitae ordinem servare videtur (? post Ṛ, 3, 62, 4—18!), perrumpit tamen paragraphum quintum ita, ut duo ejus qui desiderantur çloki paragrapho tertio decimo sint inculcati. Porro verba quae introducunt: „atha-sampravakshyâmi“, auctoris nominatio: „Kauçikasya mataṃ yathâ“, tota denique lingua atque indoles[2]) redolent pariçishṭorum quae vocantur postumorum proprietates.

Quod idem de altero additamento judicium est. Duae ejus sunt partes, quas facile discernas; quarum prior (§§ 26—28) auctoris nomine Ṛshyaçṛṅgi conclusa, magnam partem aliunde petita[3]), vix proprii ullius momenti est; altera (§§ 29—42, 7) Nâradum professa, alicujus Vishṇuis sectatoris est pia fraus. Dialogus introducitur (30), quo Nâradaḥ (42), Nârâyaṇo (30), Vishnuis cultum caerimoniamque tradit, „nyâsaṃ“ scilicet seu „tattvanyâsaṃ“ (30, 31, vid. lex. Petrop. s. voc.), deinde „pûjâṃ“

[1]) ejusdem versus laus interpolata etiam I, 15 invenitur.

[2]) 6, 1: dharmakâmârthamokshadaṃ; 6, 4: lopet = lopayet; 7, 2: ghṛtâktânâṃ hutâçane, ut 7, 5; 8, 2; 9, 2 et 4 et 5; 10, 6; 11, 5; 12, 1; planetarum commemoratio 7, 2 et 3; 12, 7 ex Atharva-Pariçishṭo, vid. supra; 7, 5: yasyâs-hutvâ: anakoluthon; 8, 1: hastin, mahishyo = hastinaḥ, mahishîḥ! 8, 3: haimaṃ, raupyaṃ, cf. 11, 3; 8, 3: indumaye = some? 8, 4: mucyet! 8, 4 et 5: °japta = bemurmelt; 9, 2: vardhâpay? vid. adnot.; 10, 4: bhavet pro kuryât; 10, 5: pracâṭanaṃ, vidveshaṇaṃ; 11, 4: apâm, brahmaṇas, tryambakasya templa! cf. III, 26, 2; praeterea ingentes ubique numeri: sahasra° duodecies; laksha° novies; lakshatrayaṃ; pañcaviṃçatilakshaṃ; ayutaṃ.

[3]) vid. Varâh., Bṛh-Saṃh. 105, 14 et 15!

et hymni dispositionem (31. 32) nec non precationem (stotraṃ, 33. 34) nostrorum choralium non dissimilem; porro communicat, quo pacto ea quae yogaḥ appellatur contemplatio instrui debeat (36 — 39) praemiaque pietatis pollicetur (40. 41). Postremo metris, ut fieri solet, artificiosis (indravajrâ et vasantatilakaṃ) rerum summa breviter iteratur, unde nomina et auctoris (Nâradi) et ipsius pariçishṭi (Vishṇukumâraḥ) cognoscimus[1]). — Quo ex contextu si quatuor çlokos (in § 35) mihi quidem genuinos videri scriptione designavi, probatum hoc iri spero ex verborum sensu atque argumento inter se concinnorum; ab his ipsis profectam esse puto totam struem falsi. — Porro complures versus adhyâyorum terminis (ut supra ostendimus p. IV) excluduntur: II, 1, 1 et 2 (1ª: deest „ced“); 35, 7. Tertii adhyâyi fine dirimuntur pratîkaṃ et phalaṃ: sane quia non ipsius maṇḍali incidit finis, neglectum hoc est.

Hactenus quae recensuimus falsa, ea ex certis indiciis coarguuntur externis: jam ad ea venimus, quorum tantummodo sive argumentum sive stilus mendacium profitetur. Ejusmodi est Çrîsûkti laus (II, 18—21, 2) posterioribus potissimum temporibus familiaris[2]).

Clarissime in III, 8, 5 elucet falsarii error: concentu enim ductus pratîkorum (Ṛ, 10, 18, 8 et 85, 21) addit filii procreationem (garbhâdhânaṃ, vid. Ind. Stud. V, p. 274), versibus ex Mânavo surreptis, violata insuper quadam Mânavi lege (Mânav. 8, 226; cf. Ind. Stud. V, p. 285).

Permultis quidem locis genuina singulorum pratîkorum vidhânâni (quae solent singulis contineri çlokis, fluctuant in universum inter semiçlokum et duos çlokos) additamentis inquinata sunt supervacaneis, quippe quae meram exhibeant rerum verborumque repetitionem. Insunt non raro etiam menda grammatica et numeri ingentes, sicut in versibus supra reseçtis. Videas velim I, 4, 1ᵇ et 2ª, quocum çloko cf. 3, 4ᵇ (ayutaṃ); 11, 2ᵇ et

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[1]) Etiam insuper recentioris auctoris vestigia occurrunt: 30, 4 katiḥ gen. femin; assonantia, quam notavi ad 31, 1; 37, 5 jatru gen. masc. pro neutro; 42, 6 bhaktyaikalabhye, et 7 muktyaikamârga° — tatpurushâḥ; Buddhistica passim.

[2]) nota haec: 18, 3 prapadyet — çriyai pro prapadyeta çriyaṃ; 18, 5 yaḥ snâyât: deest conclusio; 19, 1 °kâmaḥ çucivrataḥ: ex priore versu repetitum; 19, 4 daçasâhasriko etc.: versus plane insanus; 19, 5 repetitur in 20, 2; numeri hic quoque ingentes (daçasâhasrika, 19, 4; 20, 1; prayutaṃ = ayutaṃ çatakṛtvaḥ, 19, 5; 20, 2; ayutaço, 20, 3); 21, 1: yatkiṃcanakâmaḥ; 21, 2 prârthyamâna: pro prârthayamâna.

4 ex 3, 5 (peccavit auctor in formis casus accusativi; in 3, 5 inesse moneo nominativos, pendentes ex „prayoktavyam“ 4, 1!) 16, 1 ex 13, 5; 19, 3—20, 1 ex 19, 1—2 (nota 19, 5$^{b}$ udayaty = udyaty; âyuḥ, tejaḥ, omisso âpnuyât; item 20, 1$^{b}$, et °dveshaṃ generis neutrius contra 19, 4$^{a}$); 27, 1$^{b}$—3$^{a}$; 29, 5$^{b}$, 30, 1$^{a}$ ex priore çloko; II, 3, 4 ex 3; 17, 5$^{b}$ et 6$^{a}$ (nota: ayutaṃ; kshîr° hut° cf. ghṛt° hut° p. V, adn. 2; âchâvadaṃ sûktaṃ) 32, 5$^{b}$—33, 1$^{a}$ ex 31, 7 sqq. (japato = post precationem) III, 1, 1$^{b}$; ib. 3$^{b}$—5$^{a}$; 3, 1$^{b}$—3$^{a}$ (juhvan = juhvat); 10, 2 ex 3; 10, 5$^{b}$; 16, 5$^{b}$ çl. ex 5$^{a}$; 21, 3$^{a}$ ex 3$^{b}$; 22, 2 ex ib. 4$^{b}$ et 5$^{a}$; 25, 2$^{a}$ ex 24, 5$^{b}$; 25, 3 et 5$^{b}$ (moleste pratîkaṃ repetitur hujus praecipui apud posteriores piaculi); 42, 8$^{b}$ ex IV, 1, 1 anteceptum (nityam-nityaçaḥ); IV, 1, 4 ex 5 anteceptum; 2, 5$^{b}$ ex 3, 5; 3, 1$^{b}$—4 (açvân propter Açvinos!); 4, 3$^{b}$ anteceptum (imâḥ-etad!); 6, 5 ex 7, 5$^{b}$ (versu fortasse genuino) cujus ex fine natos puto çlok. 7, 1 et 2 (Pratyaṅgirasa vidvân = °vid!); 8, 3 ex 6, 4; 9, 7 ex ib. 6$^{b}$ (v. genuino); 10, 5$^{b}$ ex ib. 1$^{a}$, juvantibus 1$^{b}$—4, item falsis (ayutaçaḥ; daçatîr daça daçakṛtvaḥ; bilvodumbara° = bailvau-dumbara°; rauhitakîḥ = rauhitakyaḥ); 13, 3$^{a}$ ex 12, 2$^{b}$; 14, 1$^{b}$ et 2$^{a}$ ex 2$^{b}$ sqq. anteceptum; 15, 1 et 2$^{a}$ (yo hantum-anacoluthon); 15, 4$^{a}$ (âjyaṃ-sahasraṃ daçatîr daça!) et 5; 22, 5$^{b}$ ex 5$^{a}$ et 23, 1 consutum; 24, 1$^{b}$—3$^{a}$ ex 23, 5 sqq. (nimajjitvâ = nimajya, ut III, 4, 4 repetitur); 24, 4$^{a}$ ex 3$^{b}$ (conclusum, quia pratîko illi vidhânaṃ additur nullum; „tu“ bis; „ṛshiḥ!“); 27, 4$^{a}$ ex 2$^{b}$ et 3$^{b}$. —

Nonnunquam ejusmodi loci, quae eorum levitas est, ipso repetitionis conatu efficiunt justam contradictionem. Documento sunt I, 13, 4 contra ib. v. 3; 17, 7 contra 4 (°kṛtaṃ-kṛtvâ! praepositum „ca“); 19, 5 (trirâtreṇa) contra 2 (saptar.); III, 8, 1 (tribh. varsh.) contra 7, 6 (parisaṃvats.) 11, 4$^{b}$ contra ib. 3; 16, 3$^{b}$ 4$^{a}$ contra 3$^{a}$ (taṃ janaṃ = hînaṃ, cf. 20, 4); 17, 4$^{a}$ (hanyât) contra 5$^{a}$ (vaçam eshy.); 20, 4 et 5 (kâmam parigṛh.) contra 3 (naitat parigṛh.); IV, 3, 5$^{b}$ et 4, 1$^{a}$ contra 2, 5$^{a}$; 4, 2$^{b}$ 3$^{a}$ contra 2$^{a}$ (manyeta generis et medii et passivi); 9, 1$^{b}$ 2$^{a}$ contra 1$^{a}$ (âyurv.); 14, 5$^{a}$ contra priores çlokos; 16, 2—5 contra 1; 19, 5$^{b}$—20, 1$^{a}$ contra 4 (moleste repetitur: yakshm° âcaret). — Turbatur interdum verborum nexus versibus insipienter inculcatis, ut I, 27, 4$^{a}$; 28, 3$^{b}$—4$^{a}$; II, 13, 4$^{b}$; III, 22, 3$^{a}$ ex IV, 14, 5 (v. fortasse genuino); IV, 5, 1$^{b}$; 17, 5 — 18, 1 (ayutaṃ bis).

Jam ceteri, quos posui, unci rectene constent, potest dis-

sentiri[1]). Removi locos I, 21, 4; 23, 1—2[2]); IV, 12, 4, quia eorum phalaṃ non ipsius mantri verbis confirmatur (id quod alioquin semper fit); deinde I, 17, 8 (°shecanîḥ °mocanîḥ cas. nom.! proktâ-paripr°) IV, 25, 1[b] 2[a] (âpo-hi-shṭhîyâḥ; çlokaḥ ex I, 11, 4[b] videtur arcessitus; „purâ“?) fortasse etiam I, 31, 2[b] 3[a] (ambi = ambitame), quia recedere aliquantum videntur a genuina libelli indole. (Praecipuum posteriorum prâyaçcittaṃ, vid. p. II, adn. 2, sunt laudes aquarum piacularium et Somi purgatorii, cf. additamenta I, 11, 4; II, 29, 4; III, 2, 2; 3, 1 sqq.; 4, 1.) Postremo complures resecui versus, qui singulis pratîkorum vidhânis sive inculcati sive applicati magis repetendo ea diducere quam novi quidquam afferre videantur, ut I, 18, 7; 22, 3[b] 4[a]; ib. 6[b]; 23, 1 — 2 (savitary = sûrye *ἅπ. λεγομ.* in Ṛgvidh!); 24, 1—2 (dadhi° cf. IV, 20, 5; âdâv — cf. I, 4, 1[a]); 27, 5[a] („ca“ bis); II, 22, 2[b]—4[a] (moleste iteratur: nâtṛṇaḥ-tṛṇaṃ-tṛṇapâṇiḥ); 29, 2 —3 (corrig: °talpe?) III, 7, 4; IV, 1, 2[b]. —

Hae fere sunt leges atque regulae, quibus verum et falsum dispicere conatus sum; at fuit nonnunquam difficillimum rerum discrimen: quare quándoque erravi, a viris doctioribus expeto veniam.

Jam si in recensu additamentorum non paucas deprehendimus aut licentias aut menda grammatica, quae documento sint posteriorum temporum aut levitatis aut inscitiae[3]), — ne in genuino quidem, quod retinemus, Ṛgvidhâno deesse constat peculiarem quandam scribendi proprietatem, quae nostri libelli, ut nunc est, aetatem ne longius repetamus admonet[3]). Exempla habes haec: casus nominativi, nisi I, 17, 8 (°shecanîḥ °mocanîḥ) et IV, 10, 3 (rauhitakîḥ) locos judices genuinos, justae ubique occurunt formae; genetivi (II, 32, 1 in addit. habes:

[1]) Nonnullos uncos certe removendos esse sero sensi: çlokaḥ I, 26, 3 conjungendus est cum 4: kayâ çubheti; paiçunyaṃ sqq. pertinent ad 5. In çloko II, 17, 2[b] (dvishantaṃ) respondet „vâ“ alteri illi „vâ“ in 3[b]. In III, 15, 5 restituas versum: amogham; concinne enim cujusvis „puṃsaḥ“ (4[b]) karma finit. (sc. ahorâtreṇa pumâṃsaṃ, tryaheṇa dhaninaṃ etc.). In IV, 9, 6[b] continetur phalaṃ (ex quo pendet çl. 7 subditicius). In IV, 19, 3[a] prior pâdaḥ çloko competit antecedenti (smṛtaṃ = memoria post mortem; cf. 14, 4 et III, 7, 3), alter subsequenti. Praeterea çlokum II, 16, 5[b] propter III, 21, 5[a], nec non I, 23, 6[b]; III, 9, 1; 12, 5 — 13, 4; 17, 5 — 18, 4; 21, 1 — 2; IV, 7, 5[b] — 8, 1 propter speciem antiquitatis cujusdam retinere maluerim. In IV, 20, 5 typothetae errore unci irrepserunt.

[2]) cf. râtrisûkti vv. 5—8 (Aufrecht, Ṛgveda, II, p. 683 adnot. 5).

[3]) cf. Weber, Pañcadaṇḍ., p. 3 sqq. et p. 4 adnot.

maharshiṇâṃ) una est forma mendosa III, 21, 5: jñâtinâṃ = jñâtînâṃ[1]); dativus liberius formatur semel I, 5, 2: pataye, anumataye[2]); accusativi complura sunt exempla, quorum licentia, nisi menda sunt[3]), more epico deposci videtur necessitate metrica: I, 3, 4: vyahṛtayaḥ; III, 4, 1: vṛddhayaḥ (injuria correxit Bâlakṛshṇaḥ; vid. adnot. critic. ad loc.); II, 16, 2 devapatnayaḥ (cf. eandem formam = nom. Bṛh-Dev. 2, 2 et 3; 3, 17; nom. devapatnyaḥ, ib. 2, 16; nec non M. Bh. 12, 10282: patnibhiḥ; Râm. 1, 38, 6 patnishu) 21, 5: °mâtaraḥ (cf. M. Bh. 3, 12924 et Bṛh-D. 5, 21: pitaraḥ = acc.; Bṛh-Dev. 1, 6: hetavaḥ = acc.). — Participii formae mendosae non occurrunt, nisi locis spuriis (I, 19, 5 udayaty = udyaty, cf. 24, 4; et III, 3, 2 juhvan = juhvat); et IV, 6, 5 loc. spur. in compositione usurpatur °vidvân = vid! — Tertia persona mod. potential. gen. causativi aliquoties finit: °ayîta pro °ayeta (vid. Kuhn & Schleicher, Beiträge, I, p. 399) locis et genuinis (III, 3, 6; IV, 1, 3; 5, 4; 12, 1) et subditiciis (III, 39, 1; IV, 9, 7; 16, 4). Ejusdem generis causativi gerundium[4]) interdum brevius invenitur: I, 12, 4 châdya; II, 32, 2; 33, 4; 34, 3 arcya (ut in Mânavo et M. Bh.; cf. lex. Petrop, s. 1. arc, 3) contra II, 5, 2 arcayitvâ (item loc. subdit. III, 28, 1 contra 26, 2; dhârya 38, 1). — Generibus parasmaip. et âtmanep. auctor noster videtur promiscue uti: „japet“ saepissime; contra „japeta“: I (11, 2); (27, 1; vid. var. lect.); III, (4, 4 var. lect.); 9, 4; (11, 5); et cum eodem pâdo „japeta niyatavrataḥ“: II, 2, 4 (svayaṃ) III, 13, 5 (var. lect.); IV, 4, 1; 6, 3; (14, 1, var. lect.); 20, 3; 23, 2. Item I, 26, 1 trâyeta contra II, 31, 4; vyâhareta I, 13, 3 (ut epice, cf. lex. Petr. s. voc. vyâhar); I, 18, 4, II, 17, 1 vrajate; II, 21, 4 tarate (II, 1, 2); II, 24, 5 gacheta (IV, 2, 1; III, 38, 4); III, 10, 3: icheta contra I, 16, 4 etc.; III, 8, 1 nayate (nayeta?); contra vindati, vindet etc. vindate III (7, 5? cf. var. lect. et 14, 6)

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[1]) „jñâninâm“ quominus corrigas, obstat II, 16, 5: jñâtinam = jñâtim; derivabat igitur auctor noster a cas. nom: jñâtî, non jñâtiḥ.

[2]) similia in carminibus epicis, vid. Bopp, Gramm., §. 168; lex. Petrop. s. voc. pati; hic vero subesse puto colorem quendam Vedicum, de quo infra.

[3]) II, 16, 5 jñâtinaṃ? vid. adn. 1); in addit. occurrunt I, 11, 2 et 4; II, 8, 1; contra I, 3, 5 cas. nominativos pendere ex „prayoktavyam“ 4, 1 jam supra monuimus.

[4]) I, 31, 3 ekshya, non: îkshya? — in addit. habes: III, 2, 2 prapiya; 4, 4 = IV, 24, 1: nimajjitvâ, contra III, 1, 2: nimajya. — Praeter namaskṛtya I, 23, 6; 25, 4; 27, 5; (II, 1, 1); II, 29, 5 habes namaskṛtvâ I, 1, 1; II, 23, 5; IV, 1, 5; (9, 3); 13, 5.

11, 2; 13, 2; 14, 1 et 2; °muñceta, IV, 7, 5; nudate, IV, 15, 4 (et 5; vid. Sâmavidh. III, 1, 5—7); abhishiñceta, IV, 21, 1 (cf. Sâmavidh. III, 5, 1); tushyate, IV, 27, 4 (ut epice, cf. lex. Petr. s. v.). Contra „upatishṭheta“ (passim) occurrit parasmaip. I, 19, 1; 21, 2; 25, 4 et 7; 28, 5; II, 16, 1; 21, 4 et 5 et 6; 27, 5; 30, 1; 35, 3; contra „prapadyeta“ semel parasm. II, 31, 3 (nam II, 18, 3; 28, 5; IV, 4, 3 loci sunt spurii); îkshet II, 13, 5; 31, 1 (ut îkshatî, M. Bh. 15, 826); rishyati II, 26, 1 (ut in Bhâg. Pur., vid. lex. Petrop. sub 1 rish, 1; IV, 6, 5 loc. spur.) çaiiket II, 26, 2 (epice, cf. lex. Petr. s. v.) jâyeyam IV, 4, 6 (= Sâmavidh. III, 8, 1)[1]). Passive dicitur pratipadyeta II, 30, 3; (manyeta IV, 4, 3; mucyet = mucyeta II, 8, 4, locis spuriis). Conjeci nihpiḍyan II, 17, 3 partic. passiv. (epice, cf. Bopp, Gramm., § 532). Tmesis quae vocatur est notabilis II, 34, 5 (pra — yachati.). —

Praeter „prasavet“ IV, 17, 2 usurpatur „prasûyate“ active IV, 18, 5 (utrumque etiam in Mânavo); radicis „stu“ rariores quaedam occurrunt formae I, 1, 5; 17, 10; 18, 6; quod IV, 12, 1 invenitur „utkhâpayîta“[2]) (in omnibus codicibus), derivatur a radice „khâ“; IV, 1, 3 âyadhvaṃ cf. lex. Petr. s. v. 3. i, II). Ceterum praeter abhyaset (ut saepe) nusquam habes: °asyet. Mirabiles, nisi emendes, sunt formae II, 26, 4 vâstoshpataṃ = °patyaṃ et IV, 24, 5 saubhrâtṛkaraṇaṃ = saubhrâtra°; plane novae sunt: I, 17, 9 gadî, agadî (contra 18, 2 etc. agadaḥ) = morbosus; IV, 5, 2 aṃçutejâḥ = çuklavâsâḥ; 9, 1 âyurvarcasyaṃ (cf. brahma° I, 29, 3; 28, 3); contra brahmavardhanaṃ I, 25, 5 non significat cuprum (cf. lex. Petr. s. 1. vardhana 4) a et c). Nota praeterea II, 2, 6 sarvadâ-âvishṭa-cetanaḥ = avarus (pramagandasya? cf. Nir. 6, 32); 17, 2 kṛtiḥ = âkṛtiḥ; 23, 2 dvipadaṃ = *ανδραποδον* (seu potius conjungendo: dv° dhanaṃ?); 31, 3 mahat-kṛchrât (cf. mahadbhayaṃ; potest quoque tatpurushaḥ esse). II, 4, 3 saptarâtraṃ = septem diebus post (corr.: °râtrân? cf. Sâmavidh. III, 6, 10); III, 16, 3 âtmanaḥ kartum = vaçam ânetum. — Quod pertinet ad saṃdhim, aliquantum

[1]) vardhati II, 14, 3 loc. spurio; II, 30, 4 „lupyet“ juro emendavisse mihi videor; ib. saṃsprçed = °sprçyeta? cf. II, 22, 1; III, 11, 5; inde disjungere „dvijaḥ“ si frustra studui, desideratur in altero pâdo „yaḥ“. Sed nota Nârâyaṇi, qui citat (bibl. Reg. Berol. Orient. fol. 602) fol. 181[a], var. lect.: „vṛâtyair vâ saha saṃviçet“ (in Agni-Pur. adh. 258, v. 66: „saṃsṛjet saha“).

[2]) Ceterum lectio haec ex ipso loci tenore videtur antiquari, si conferas Âpastambi Gobhilique illam: utthâp°.

licentiae indulgetur; vid. I, 1, 5 (âḥ + ṛ = âr) 12, 4 (superatur caesura). Hiatus in mediis pâdis rarus (I, 16, 1); III, 10, 1; (39, 3); IV, 2, 5; (7, 2), inter binos pâdos creberrimus est: I, 12, 3 et 4; (14, 1; 15, 6; 17, 6) 22, 5; 25, 4; 28, 5; 29, 1; 31, 1 bis; 31, 3; II, 1, 3; (12, 3); 16, 1; 21, 6; 22, 5; (25, 5); 25, 10; 29, 1; 30, 3; (31, 6); III, 2, 4; 4, 2; 6, 3 et 4 et 5; 20, 1; 24, 3; 25, 1; (27, 4; 30, 4; 32, 7; 41, 4); IV, 11, 3 et 7; (17, 5); 20, 3; 22, 2 et 3.

At nonnulli in Ṛgvidhâno loci formas vocabulaque praebent proprie Vedica, ut I, 5, 2 (p. IX, adnot. 2; cf. Âçv-gṛh. 3, 5, 4); III, 22, 3 sûryâyai (forma haec quatuor codicum auctoritate confirmatur) = genet.; rapaḥ[1]) I, 23, 6; III, 3, 4 (quem locum compilavit I, 8, 2); ripraṃ[1]) I, 24, 5; II, 35, 2 (I, 24, 1 non liquet; conj.: viprasattamaḥ); varcasvin, II, 35, 5 cf. IV, 3, 5; stṛṇute sapatnân, çatrûn, II, 23, 5; 32, 5; 30, 4; ṛ/hâs, IV, 4, 5; ûrjaṃ II, 32, 3 (quamquam ab „ûrjaḥ“ derivari potest). — Gṛhyorum stilum redolent[2]) jâtarûpamayaḥ = aureus IV, 7, 4 (cf. Sâmavidh. III, 5, 7; contra IV, 19, 2 jâtarûpaḥ = nudus?); sumanasaḥ = flores IV, 11, 6; vîrudbhiḥ = vîrudbhiḥ, ibid.; sarûpavatsâ gauḥ, dhenuḥ, II, 16, 4; III, 18, 5; (cf. IV, 18, 3); sampâtaḥ[3]) III, 13, 3 et 4; (16, 3); 19, 1; 24, 2; IV, 7, 4; 9, 5; (16, 2 et 3); 17, 3 (et 5); (21, 2); maṇiḥ, III, 13, 3; 14, 7; IV, 7, 4; 8, 1; 17, 4; (18, 1). Praeterea excellunt tishyeṇa IV, 21, 1; çaradaṃ = annum? IV, 18, 3 (contra IV, 1, 1 = auctumnus?); centum annorum numerus sollemnis II, 27, 4 (abda°, cf. IV, 9, 4); 32, 4 (samânâṃ); IV, 19, 2 (varshaṃ, cf. III, 4, 7; 5, 5; IV, 18, 5). —

Quodsi haec scribendi proprietates, cum similibus Sâmavidhâni comparatae, antiquioris cujusdam libri auctoritatem indicare videntur, confirmat id ipsum libelli argumentum. Phalâni quae promittuntur exprimunt, ut dixi, ipsa plerumque mantrorum verba[4]). Possunt omnia in partes distribui quatuor:

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[1]) inveni etiam in Bṛh-Dev. 8, 10: (uta devâḥ, Ṛ, 10, 137) „sûktaṃ syâd viçvabhaishajyaṃ, rapasaç câpanodanaṃ“. 8, 19 de aghamarshaṇo (vid. Ṛgvidh. IV, 24, 2 cum adnot.): „yathâ ... sarvaripraṇodanaḥ | tathâ ... sarvaripraṇodanaṃ“.

[2]) Similia de Sâmavidhâno videas in Weberi recensione, Liter. Centralblatt, 1874, No. 13.

[3]) vid. Weber, Om. et Port. p. 377.

[4]) Connexus cum mantri argumento qui sit, nequaquam liquet I, 20, 2 (Parâçari hymni quare hostes occidant). Translatio est nonnunquam symbolica, ut I, 17, 9; 18, 1; 23, 3; 25, 6 etc.

kâmaḥ, çântiḥ, abhicâraḥ, gṛhyaṃ; cf. Laghu-Çaunakî (Ch. 195) çlok. 49 (et Ṛgvidh. II, 6, 2):

„ity uktvopaviçet tatra, yâvat karma samâpyate
nitye (= gṛhye), naimittike (= çântau), kâmya, âbhicârika eva ca |“

1) kâmâḥ qui sint praecipui, Ṛgvidhânaṃ praemonet ipsum I, 1, 6, quocum cf. Bṛh.-Dev. 1, 2:

„svargâyurdhanaputrâder arthenâçîs tu kathyate.“

Longa vita[1]) contingit I (14, 3; 17, 8; 18, 3; 19, 5); 20, 3 et 5; 22, 1; 23, 7; 24, 5; (28, 4); 29, 3; II, 2, 5; 5, 3; 15, 7; 22, 6; 25, 1 et 6; 27, 4 et 5; 32, 4; 33, 3; III, 2, 4; 11, 4; IV, 9, 1; 14, 4. Contra *μετεμψυχωσιν* deprecatur II, 35, 5; IV, 4, 6[2]). —

In svargo adipiscendo notabiles sunt ipsae formulae; I, 6, 5 = III, 1, 3; I, 20, 3 et 4; 21, 1 (21, 4 = I, 9, 3 loc. spur.); 25, 5; 29, 4; II, 13, 5; 14, 4 (?ksh. utt?); III (1, 4 et 5); 4, 1 et 3; 14, 5; IV, 4, 5; 9, 4; 25, 3 et 4. Contra: yamalokaḥ, narakaḥ IV, 12, 5. — Divitias varias pollicetur I (14, 3); 20, 3; (21, 4); 21, 5; 23, 7; 24, 5; 25, 5; 26, 3; 28, 1 (et 3); 29, 2 sqq; II, 2, 5; 5, 3; 15, 6; 16, 1; 21, 6; 23, 1 et 2; 25, 2 et 6; 28, 2; 32, 3; 34, 3 et 5; III, 2, 4; 12, 2—13, 4; IV, 4, 2; 9, 1 (et 2); 9, 1 (et 2); 10, 1 et 5; 14, 4; agri I, 17, 3; II, 14, 4 (? ksh. utt?); pecudum I (15, 1); 20, 3; (28, 4); II, 5, 3; 21, 5; 28, 2; 35, 6; III, 13, 2; 19, 1 et 2; IV, (3, 1); 20, 4 et 5. — Proli adipiscendae inserviunt loci I, (14, 3); 20, 3; 23, 7; 25, 5; (28, 3); 29, 3; 30, 3 et 4; II, 5, 3; 16, 2—4; 21, 3; 25, 1; III, 2, 4; IV, 2, 5; 3, 5. —

Praeterea prosperitas omnis et successus contingit I (15, 1); 18, 2 et 6 (et 7); (19, 5, 20, 1;) (20, 3 ânandatâ?); 21, 3; 22, 3 et 4; (23, 2); 23, 4 et 5 et 6; (28, 3); 29, 2 et 3 et 4 et 5; II, 13, 4; 15, 6; 16, 5; 25, 1 et 6; 26, 1; 27, 4; 29, 5; 31, 3 et 4; 32, 3 et 4; 33, 3; III, 3, 1; 8, 6; 10, 4; 11, 2; 14, 1 et 2 et 4; IV, 14, 4; 15, 2 et 4; 23, 2; 24, 6; amogham karma (I, 15, 5; II, 14, 3); III, 12, 5; 15, 5; (kṛshir

[1]) In toto qui sequitur argumenti recensu ampliora plane omisi additamenta (II, 6—13; 18—21; III, 26—42).

[2]) Eandem discrepantiam habes in Mânavo: cf. I, 106; II, 52; 57; 121; III, 40; 106; IV, 13; 27; 41; 42; 76; 78; 94; 134; 156; 159; 230 etc. contra II, 249.

vardhati, II, 14, 3); imbres II, 17, 4—5; 30, 2; IV, 1, 5; (25, 2). — Variae accrescunt ingenii virtutes I (14, 3); 17, 2; 23, 7; 25, 5 (28, 3) 29, 3; II, 3, 1 et 2[1]); 23, 3; 35, 3 et 5 et 6; III, 11, 1; 14, 1 et 3 et 4; IV, 4, 4; 14, 1—4; 19, 2 et 3; 20, 4; 22, 5—23, 1; facultates magicae I, 7, 1; III, 2, 4; 9, 2—3; 25, 4; elementa serviunt ipsa I, 16, 4—5; II, (9, 3) 13, 2; 15, 4 et 5; 34, 4; IV, 11, 1—3. —

2) çântiḥ: peccatorum[2]) omnium maxime est interpolata (p. II, adn. 2). Eorum totum quasi circuitum amplectitur loc. spur. II, 12, 5—6[2a]). — Cf. I, (6, 2—4; 14, 2; 17, 7 et 8); 22, 3 (et 4); 24, 5; 26, 2 et 4—5; (27, 4) 31, 2. II (15, 2—3) 16, 5; 24, 1; 29, 1 (et 2—3); 30, 5; 35, 2. III, (1, 2) 3, 1; 4, 5—6, 5[3]); 10, 5; (25, 3 et 5). IV, (4, 2); 23, 5 sqq. — Mortem morbosque deprecantur[4]) I (2, 5); 17, 9; 18, 4; 19, 1 (et 3); 23, 7; 24, 3; 25, 5 (28, 4); 29, 2; 30, 4—31, 2. II, 1, 3; 25, 10 et 11; 26, 3; 33, 1 et 3; 35, 1. III, (3, 2 et 3); 7, 3 (et 5); 8, 1 (et 3); (12, 1) 19, 2 et 3; IV, 1, 1 et 3; 9, 4—6 (7); 16, 1 (—5); 19, 3—5. (anandhatâ, I, 20, 3; kilâsitvaṃ? II, 20, 3). — Veneni remedia I, (2, 5); 27, 1; 28, 1—3 in mentem revocant Mânavi locum 7, 217 (mantrair vishâpahaiḥ). Infausta somnia avertuntur I, (23, 2; 24, 1) 25, 1; 30, 1; II, 33, 2. IV, 20, 1; calumnia I, 31, 2. II, 24, 1; 30, 3. Vinculis liberant I, 17, 9. II, 24, 2 (varuṇasya); 28, 3—4 (et 5); 34, 2; bestiis I, 18, 5; 22, 5; 25, 6; IV, 2, 4; 23, 4; daemonum impetu I, 17, 4; 22, 6 (pratibhà „gespenst"?) 25, 2. II, 13, 1; 22, 4; 25, 2 et 10. III, 25, 1. IV, 6, 3—4 (5); 7, 5; 8, 4; 22, 5—23, 1.

3) abhiçâraḥ[5]) nominatur (I, 15, 4; II, 25, 7) III, 18, 3; IV, 6, 4; 8, (3) 4. Inimicorum est bâdhanaṃ, jayaḥ, vinâçanaṃ, pîḍanaṃ, uccâṭanaṃ, cyâvanaṃ[6]); vid. I (15, 4 et 7); 18, 1;

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[1]) Contra „a-matim" (vid. adnot. ad loc.); simile erroris exemplum in Âçvalâyano detexit Roth (Zeitschr. d. D. M. G. VIII, p. 474).

[2]) cf. Burnell, Sâmavidh. intr. p. XIII sqq. — [2a]) vid. Müller, Ṛgv., vol. V, p. 402, l. 6.

[3]) cf. Sâmavidh. I, 5, 15 et 16; 6, 1; 7, 4; 8, 12. In Mânavo 11, 72—89 jam septem alia occurrunt ejusdem peccati piacula, connexa vocabulo „vâ". Quid quod Çaunakiyaṃ quoddam sûtraṃ inter Mânavi fontes fuisse aliunde constat? vid. Ind. Stud. I, p. 243 (cf. Mânav. 11, 256: mantrair Çâkalahomîyaiḥ!).

[4]) In mentem venit Shaḍguruçishyi: „ṛgvidhânaṃ — rogaghnopanishat prâyaḥ" (Verz. d. Berl. S. H., p. 14, çlok. 8).

[5]) cf. Burnell, Sâmavidh. intr. p. XXII sqq.; imprimis (p. XXV sqq.) de proprio illo imaginis (pratikṛtiḥ) mactandae more.

[6]) cf. Verz. d. B. S. H., No. 903 sqq.; Ind. Stud. III, p. 156.

20, 2; 25, 2 et 6; 29, 4. II, 2, 6; 3, 5—4, 4; 13, 1; 17, 1—3; 21, 4; 22, 4; 23, 5; 24, 5 (26, 3) 30, 3—4; 31, 2 (in altercatione); 32, 5; 34, 1. III, 10, (2 et) 3 (in alea); 14, 7—15, 1; 16, 1—2; (17, 4) 18, 3 et 5; (22, 2); 25, 6. IV, (2, 1—2); 11, 3—12, 3 (sapatnîbâdhanaṃ) 14, 5 (15, 1—2); 20, 3; 24, 3, (25, 1). Vidveshaṇaṃ I (2, 5); 19, 2 (et 4 et 5; 20, 1). III, 21, 5; 22, 1 (et 2) IV (10, 4); 23, 4. — Contra saṃvananaṃ, vaçîkaraṇaṃ: (I, 2, 5). II, 35, 2. III, 15, 2—18, 4; (20, 4); 21, 1—2; 21, 4; (22, 2). IV, 13, 2—4; 23, 4; 24, 4 et 5 et 6. Feminae amor conciliatur III, 19, 3—20, 3 (5); 21, 4. Consopiendi incantamentum est II, 26, 5—27, 1.

4) Ex gṛhyo III, 13, 5 traditur „snâtakasya“ benedictio; eadem patris familias II, 25 (9 et) 11; 26, 4; IV, 7, 3; 25, 6—26, 4. Ad nuptias qui spectat locus (III, 22, 3—24, 5) alicujus est momenti. „Sûryâyai bhâvavṛttaṃ“ significare hymni Ṛ, 10, 85 versus 6—13, infra ostendetur; quos octo versus de Sûryae pompa coelesti a sponsae patre recitandos esse discimus. Deinde quod versus ille „imâṃ“ non de sponsa, sed ab ipsa recitatur (cf. Ind. Stud. V, p. 193), videtur novum. „Samrâjñî 'ti japet“ scil. „bhrâtâ — pitâ 'pi vâ“, cf. Ind. Stud. V, 193 et 331. — Quod superest vidhânaṃ pertinet ad caerimoniam quae dicitur „Indrâṇîkarma“ (vid. Ind. Stud. V, p. 293 sqq.): qua quid intendatur, ex nostro loco fortasse apparet.

Singula sacrificia haud nimis differunt ab iis, quae Çâṅkhâyanaḥ describit; pro Prajâpate hic occurunt devapatnyaḥ (quae etiam II, 16, 2 generationi praesunt); pro quinque illis dis Pûshâ, Mitrâvaruṇau, Tvashṭâ, Bṛhaspatiḥ habemus Apsarasaḥ (quas Viçvâvasui Gandharvo quodammodo competere constat, vid. Ind. Stud. V, p. 185; 191; Ath-V. II, 2) et epicas quasdam voluptatis formas: „Ratiḥ“ et „Pradyumnaḥ“. — Ceterum noster sacrificiorum tenor propius accedere videtur ad hymnum Ath. 14, 2 (v. 3; 4; Ind. Stud. V, p. 191). Bhagaḥ praecipuus deus est „niveçasya“ (vid. et. Ṛgvidh. II, 25, 11). „Yakshâdhipatiḥ“ denique qui nominatur deum eundem esse ac Çâṅkhâyani „râjâ pratyânîkaḥ“, equidem crediderim. Derivandum esse puto a radice nî, illumque testor locum Ṛgvidhâni quamvis spurium II, 11, 1: pratyânayanasiddhyarthaṃ — juhvatas tat: praçâmyati. Id ipsum phalaṃ hic praedici videtur 24, 3: „striyas tanvyaḥ çâmyante“. Significantur opinor „nymphae modo nuptae“, quae novem illis versibus: vi hîti (Ṛ, 10, 86, 1—9) „placantur“.

Subaudiri puto in vv. illis rixam quandam familiarem (quam vernacula dicimus lingua: „gardinenpredigt, chstandsscene“) ex ipsa nocte nuptiali; vṛshâkapiḥ enim vox ambigua quid significet nisi mentulam, non intelligo[1]). Symbolica igitur fuit usurpatio (ut in pompa Sûryae, vid supra; et in khili „avidhavâ“ versu 4, cf. Aufrecht, Ṛgveda II, p. 682), nuptae ob amissam virginitatem placandae causa. Erat Indrâṇis numen, cui matrimonii impedimenta omnia essent averruncanda; ea hymni 10, 145 („sapatnîbâdhanaṃ“) quoque particeps (sûktabhâk) est. Cujus karma quum diebus fieret ante nuptias proximis (Ind. Stud. V, 294), cohaesisse quodammodo cum sortitione (Âçvalâyani, ibid. p. 289 sqq.) ex ipsorum verborum conjecerim concentu „patighnî“ et „vipravrâjinî“. Si omina matrimonium abnuebant (i. e. si puella posteriorum quatuor glebarum unam prehendebat), evitabatur ut videtur rei discrimen piaculis supra dictis. — Âhanasyâḥ (24, 4) quae sint ṛcaḥ hic significatae, diu multumque perpendi. Notas illas Atharvasaṃhitae quin sint quamvis nihil obstet, tamen hujusne hymni (10, 86) certi versus nominentur dubito[2]). —

Si gravida uxor est, usurpantur I, 23, 3; II, 17, 3 et 4; IV, 17—19, 5; 23, 2—3. Formulae in çrâddho recitandae I, 17, 4 (—6); 21, 1; III, 2, 1 et 3. (IV, 25, 5). Vetatur anvârohaṇaṃ III, 8, 4. Iter facturo praecipiuntur preces I, 18, 4—5; 22, 4—7; 26, 1; 27, 3—4; 31, 3—5. II (1, 1—2); 1, 4—2, 5; 3, 3 (et 4); 16, 5—17, 1; 21, 4; 22, 5; 23, 2; 26, 2; 27, 1. III, 9, 4; 11, 2; IV, 2, 4; 13, 5; 20, 2; 23, 3. —

Quodsi talis argumenti recensus (praesertim partes 3 et 4, abhicârâḥ et gṛhyâṇi) vestigia quaedam vetustatis prae se fert, jam in uno illo loco (p. XIV) haerebit quaestio, qui in describendo „Indrâṇyâḥ karmaṇi“ antiquioribus diis substituit novos. Itaque in universum qui sit in Ṛgvidhâno deorum orbis, sumus quaesituri. — Primum cujus quisque pratîki deus est principalis (secundum Anukramaṇim), ei fit honos; sed praepollere aliquantum solis cultum, sentire mihi visus sum. Ceterum notanda sunt epitheta Vedica. En synopsis:

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[1]) Eodem spectat Bṛh-Dev. (2, 13, 5—14, 2) 7, 29: „asau hi kapilo vṛshâ | Indraḥ Prajâpatiç caiva“; cf. Johäntgen, Manu, p. 60. Ceterum vid. Roth ad Nirukt. 12, 9. Indorum auribus haud scio an assonabat „kapṛth“.

[2]) vv. 16 et 17? âhanas = kapṛth? vid. Haug, Aitar-Brâhm, p. 439 contra Weber, Ind. Stud. IX, 307. Quem versum Bṛh-Devatae locus corruptus 1, 12 indicat, ut exemplum nominis „âhanasyâḥ“, is cum illo Atharvavedi pratîko („yad asyâḥ“) nequaquam consentire videtur: „prahânâny“ (sic).

Agnir, Indra, atho Vâyuḥ, Sûrya anyâç ca devatâḥ IV, 26, 5[1]). Agnir = viçvatomukhaḥ II, 13, 2; jâtavedâḥ, II, 15, 5. IV, 9, 5; vibhâvasuḥ, II, 21, 4. (vratacârî, III, 5, 3; svishṭakṛt, I, 5, 4). Indraḥ: mahendraḥ II, 32, 5. (IV, 26, 3) Indrâvishṇû I, 25, 4; II, 29, 5. puraṃdaraḥ I, 17, 10. II, 31, 5; 34, 4; 35, 1. çatakratuḥ I, 28, 5. II, 16, 1; 21, 6. çakraḥ, II, 13, 3. III, 5, 4. vajrî II, 25, 6; 32, 4. vṛtrahâ II, 34, 5. Sûryaḥ I, 18, 2; (20, 1) 25, 7. II, 14, 4. âdityaḥ I, 19, 1; 24, 4. II, 26, 3; 34, 2. III, 25, 4 (vidyâ vaiçvânarî!). divâkaraḥ I, 25, 7. II, 13, 5; 27, 5; 30, 1; 31, 1. bhâskaraḥ, I (14, 4) 24, 4. II, 31, 3. arkaḥ, II, 35, 3. (Savitary, I, 23, 1). Bhagaḥ, III, 23, 4; Indrâṇî, ib. 5. Yamo râjâ III, 7, 1 et 3 (et 4 et 5); 14, 6; °lokaḥ IV, 12, 5. °dûtaḥ, IV, 20, 2. mṛtyuḥ III, 7, 6; 8, 1. avasânasya patiḥ I, 5, 2. Anumatiḥ, ibid; Nirṛtiḥ, IV, 26, 3. Rudraḥ et Varuṇaḥ in sacrificio herbarum IV, 1, 1 et 3. Parjanyaḥ IV, 1, 5. ajâçvaḥ = Pûshâ II, 5, 1; babhruḥ = Somaḥ, ibid; nâsatyau I, 23, 6. II, 32, 2. IV, 3, 1.

Brahma(n.) I, 1, 1; 5, 3; 6, 5 (= III, 1, 3); II, 13, 5. III, (1, 4 et 5); 14, 5. Vishṇuḥ I, 5, 4; 17, 4 (et 5 et 7); 25, 4; II, 29, 5. Çivaḥ = Rudraḥ I, 4, 3; 18, 6; 24, 3; 31, 1; II, 27, 4. Prajâpatiḥ (philos.) IV, 9, 4. Parameshṭhî, III, 9, 3. Sarasvatî I, 5, 4. II, 23, 3. III, 3, 6. Vâc = gaurî, II, 35, 2 (IV, 4, 3). Çrîḥ, II, 18, 1. Pṛthivî, I, 17, 3. Râtrî IV, 4, 5; 5, 4. devânâṃ gaṇâḥ, I (9, 4). IV, 4, 5; 11, 5; 22, 2—3; 25, 5 et 6. Yakshâdhipatiḥ, Ratiḥ, Pradyumnaḥ III, 23, 4—5. devapatnyaḥ II, 16, 2. III, 23, 5. Gandharvâpsaraṣaḥ I, 5, 3. III, 9, 2; 23, 4. rakshâṃsi, kṛtyâḥ vid. supra p. XIII (çântiḥ); cârâṇâḥ, III, 9, 2. piçâcâḥ, IV, 2, 4. bhûtâni II, 2, 1; 25, 10; IV, 2, 4. nadyaḥ, srotâṃsi, II, 1, 5. (III, 12, 1). devatâḥ varadâḥ, I, 7, 1. (II, 11, 4). IV, 5, 4; digdevatâḥ, IV, 26, 3. —

Jam si rerum summam retractamus, in hoc nostro, ut nunc est, Ṛgvidhâno et scribendi generis et rerum argumenti inaequalitatem quandam inesse *confitebimur*. Cujus inaequalitatis nulla alia potest esse causa, quam quod antiquo cuidam simili libro postea supervenerunt, qui et prosam orationem numero necterent epico et nova etiam atque etiam infarcirent. Quod idem quum de Sâmavidhâno senserit Burnellius (intr. p. IX: —

[1]) cf. Weber, Om. et Port. p. 386; Ind. Stud. 13, 182. Trinitas haec occurrit Ṛgvidh. II, 31, 3 (Agnir, Vâyuḥ, Bhâskaraḥ); Vâyuḥ alioquin omnino deest.

„in the S. we have a work which has been re-arranged, and probably more than once“), etiam de Ṛgvidhâno recte judicavisse videtur (ib. p. XXIII): „that the Ṛgveda had once a corresponding Brâhmaṇa to the Sâmavidhâna, is proved by the existence of the Ṛgvidhâna, a Pariçishṭa, which is merely a versified form of what must have been a precisely similar work“. — Itaque si quando fuit Ṛgvidhâna-brâhmaṇaṃ (vid. p. I, adnot. 2), si is quem nunc habemus liber pariçishṭi nomine dignus est, per longum temporis spatium (quod inter brâhmaṇorum et pariçishṭorum aetates interest) vel complures auctores et stilum et argumentum operis nativum paulatim immutaverunt. Id quod optime elucet illis locis, quibus Çaunaki sententia aut illustratur aut immutatur, quin etiam impugnatur. Sunt omnino sex: I, 26, 4—5 „paiçunyaṃ kṛtvâ "câryanṛpadvijaiḥ — imaṃ nu somaṃ — japet“. Hic versu 4ᵇ ipsius Çaunaki (i. e. brâhmaṇi?) verba introducuntur, quae bene consentiunt cum Anukramaṇis sententia[1]). — II, 27, 2 Çaunaki sententia (26, 5: sûktena — svâpayet) iterata (27, 2ᵇ sû°sarvaṃ) impugnatur non sine acumine v. 2ᵃ; eadem sane censura est, quae Aufrechtii (vid. Ind. Stud. IV, 341 sqq). — III, 24, 4 item praeceptum illud nuptiale „snâpayed âhanasyâbhir“ antiquatur corollario: „upoddhared enaṃ — dvṛcam“ (vid. p. XV cum adn. 2!), victrice „ekeshâm“ sententia. — IV, 24, 1 confirmatur Manuis auctoritate: „idem M. dixit[2]).“ — 24, 3 „iti Çaunakaḥ“ ab eodem auctore additum videtur ideo, ne „tâdṛçaṃ“ illud (quod proxime praecedit, duobus çlokis spuriis) huc trahi possit, immo redintegretur Çaunaki auctoritas. (4ᵃ interpolavit insipiens quidam suam conclusionem, quia pratîkaṃ illud vidhiṃ desiderat). — 27, 3 rursus ipsa verba citantur, opinor, ut finis coronet opus — αυτος εφα[3]). —

Sed ne nimis recentem arbitremur libelli nostri aetatem

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[1]) ete dve ṛcau (Ṛ, 1, 179, 5—6) post Agastyi et Lopâmudrae ratisaṃvâdaṃ (vv. 1—4) discipulo cuidam attribuuntur; sane hic illorum sermonem captasse credebatur. Bṛhad-Dev. 4, 12 in ipsos illos duo versus incidere videtur codicis lacuna; non liquet nisi de fine itihâsi: „praçasya tam (? cod: praçaṃstatâm) parishvajya gurû mûrdhny abhijighratuḥ | smitvainam âhatuç cobhâv: „anâgâ asi, putraka!“

[2]) Duo qui sequuntur çlokos ne quis genuinos putet, hortari supersedeo; ceterum illis verbis locum Dharmaçâstri significari, non est necesse; potest quoque ex antiquiore quodam Mânavasûtro hauriri.

[3]) Praeterea nominatur Çaunakaḥ I, 1, 2; 13 fin. (in A, vid. adnot. crit. 27); in formula finali IV, 27, 6 fin.; aliorum sententia nusquam respicitur. (Locis spuriis habes: Viçvâmitrâḥ II, 25, 7; Mânavâḥ? II, 32, 1; Vasishṭhâḥ III, 4, 2; Kauçikaḥ II, 12, 2. Ṛshyaçṛṅgaḥ, III, 27, 4; 28, 5; Nâradaḥ, III, 42, 7.)

caveamus. Contra postumorum quae habemus pariçishṭorum et upanishadum levitatem stultitiamque inest in Rgvidhâno severior quaedam observatio. Quam modica sunt brâhmaṇorum dona! I, 4, 2; 5, 5; II, (15, 3) 30, 4 (kiṃcid) III, 1, 5; IV, 27, 2 sqq. cum clausula v. 6: nâpraçântâya dadyât etc. — Abhicâraḥ non valet, si quis est integer vitae scelerisque purus, cf. I, 19, 2; III, 18, 5. — Octo sunt digdevatâḥ (IV, 26, 3) ut in Mânavo 1, 13. Ex vocabulo astronomico „navavargottamaḥ“ (III, 23, 3) quod ad certam aetatem definiendam nullum ut videtur momentum promi potest, admodum piget. (Planetarum nulla est mentio; de II, 12, 6—7 vid. p. V cum adn. 2.) Contra maximi sunt momenti verba apud philosophos usitata[1]), ut I, 21, 3 (vid. ad loc.); II, 3, 1? 29, 1 (vid. ad loc.); III, 14, 3 (tamasâ: vid. Johäntgen, Manu p. 31 sqq.; „suparṇâḥ“ ibid. p. 43, adn. 57! manyetâtmânam âtmani, ib. p. 57 sqq.); 35, 2 (vid. ad loc.) IV, 9, 3—4 (!). — Jam noti sunt mantraganâḥ (I, 4, 3; quorum exempla exhibet Atharvapariçishṭaṃ 32; vid. § 17); nec non intercedit (ut in antiquioribus Atharvapariçishṭis, vid. Ind. Stud. I, p. 297) singulorum Vedorum aemulatio, IV, 6, 4 sqq.; 12, 5 (de quo infra dicetur).

Quantacunque antiquo illi operi (brâhmaṇaṃ nominare libet) per longum tempus aut accreverunt aut decreverunt, — ipsa libri pratîkorum summa quin intacta remanserit, dubitari jam non potest. Praescribitur quidem pratîkaṃ variis modis[2]):

1) aut ipsa verba ponuntur (raro omittitur „iti“), addito „sûktaṃ“ sive „ṛc“ (saepe tantummodo „etad, eshâ“ etc.) sive ardharcaḥ (I, 19, 2), dvṛcaḥ, tṛcaḥ; pragâthaḥ II, 21, 6; 25, 6; 34, 2). Agnoscitur sola maṇḍalorum divisio (quamquam ipsa nominatio II, 35, 7; III, 4, 1 interpolata est; elucet insuper ex librorum terminis), ashṭakorum omnino non commemoratur (etenim „adhyâyaḥ“, nisi loc. spur. II, 31, 7; 33, 1, deest). Nonnunquam quia pratîki verba non subeunt çloki numerum, superest

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[1]) Spuria sunt III, 36 sqq.; 39, 4. In Bṛh-Dev. 8, 28 inveni: „vicintyâtmânam âtmani“. — Ṛgvidh. I, 20, 4. II, 4, 5. III, 3, 6 pratîkâni trahuntur in „summum ens (adhyâtma)“.

[2]) vid. Burnell, Sâmavidh. intr. p. XXX. Âçvalâyani illa lex valet interdum: (vid. Stenzler ad Âçval-gṛh. 1, 11, 2 et 20, 9) „ṛcaṃ (sc. pratîyât): pâdagrahaṇe, sûktaṃ: sûktâdau hîne pâde, 'dhike tṛcaṃ“. Parum diligenter pratîki circuitus videtur definiri II, 4, 5 (vid. ad loc.), 17, 1 (vid. ad loc.), IV, 22, 4 (vid. ad 21, 1). — IV, 20, 3 pratîkaṃ „yenedaṃ“ var. lect. esse pro „tubhyedaṃ“, perperam conclusi (vid. adnot.); exordium id esse Çivasaṃkalpi, nunc inveni (de quo infra).

syllaba una; ut I, 31, 4; II, 5, 2; (19, 3); 25, 1; 26, 2; 34, 3; III, 10, 4; 14, 1; IV, 11, 4; 22, 2. (Extra pratîkâni abundantia haec occurrit bis IV, 25, 2; 26, 3; loc. spur. III, 30, 6). Eadem de causa tria pratîkâni mutilantur[1]): I, 29, 1 („indraçreshṭhâniṭy antataḥ?“ ut Bṛh-Dev. 4, 14, 5) 31, 3; II, 27, 4.

2) aut suffixum ut ita dicam Pâṇîneum adhibetur, ut I, 20, 5; 23, 5; 26, 2. III, 25, 2 (insuper „iti“!). Spuria sunt II, 17, 6; IV, 25, 2.

3) aut argumentum appellatione significatur I, 3, 5; 18, 1; II, 1, 4; 4, 2. III, 10, 1; 23, 2. IV, 13, 5; 14, 1; 23, 5. (I, 11, 2 et 4; 12, 1. II, 6, 1. IV, 21, 2).

4) ubicunque dubitari nequit, pro ipso pratîko nomina usurpantur aut ṛshis auctoris[2]) aut dei participis[2]). —

Jam si Ṛgvidhânaṃ procedit „samâmnâyânupûrvaçaḥ“, quaestio est, qualis sit hujus „samâmnâyasya“ tenor, qualia elementa.

Tenorem videmus esse Çâkalorum (vid. Kuhn, Ind. Stud. p. 108), i. e. eundem atque in nostris quae editae sunt Ṛgvedi saṃhitis et in Sarvânukramaṇi. Differt vero Ṛgvidhâni saṃhitâ a vulgari illa carminum summa ampliore. Atque hic quidem in mentem revocare liceat Rothii sententiam hanc (z. Lit. u. G. d. Ved., p. 30 sqq.): „alle verschiedenheiten, so scheint es, sind jenseits der aufzeichnung der lieder und ihrer behandlung in den schulen zu suchen und bestehen für uns nur noch in den textesabweichungen der verschiedenen hymnensammlungen“. Etiam Bṛh-Devatae (qui liber et ipse est „Çaunakîyo granthaḥ“) saṃhitam differre quum Kuhn jam communicavisset (Ind. Stud. I, p. 108 sqq.), eam cum nostri libelli saṃhita comparare studui non sine eventu: continet enim, praeter omnes publicati Ṛgvedi (ut ita dicam „Vulgatae“) hymnos, non solum eos, ut videtur, qui in Ṛgvidhâno supersunt, sed etiam plures. — Contra alii ex illis decem „Çaunakîyâ

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[1]) II, 24, 3 jîmûta-sûktasya compositionem quam mutilationem putare malo; III, 21, 4 parâkadâsasya: ex pratîko nomen hymni videtur desumptum.

[2]) Hoc in altera maxime fit libelli parte, in priore auctor saepe additur pratîko. Consentitur omnino cum Anukramaṇis praeceptis; unum Ûrdhvabâhum (I, 24, 3) quomodo explicem nescio. Meum errorem corrigas bis: I, 20, 3 sauparṇâni (saṃhitae discrimen subesse sero intellexi; de quo infra) et 25, 4 indrâvishṇû (hac ipsa communione apparet, post „tribhiḥ“ non „ṛgbhiḥ“ intelligi, sed „sûktaiḥ“; itaque corrigas adnot.: 154—156).

granthâḥ“ Vulgatam sequuntur (quinque illas dico anukramaṇîḥ): unde controversiam quandam nasci apparet.

Eam dissolvere videtur Shaḍguruçishyi auctoritas; postquam enim nominavit decem libros (Verz. d. Berl. S.-H. p. 13, çl. 15—17):

I. anukramaṇyaḥ 1) ârshî 2) chândasî 3) daivatî 4) anuvâka° 5) sûkta°

II. 6) ṛgvidh. 7) pâdavidh. 8) bṛhaddev. 9) prâtiçâkhyaṃ 10) gṛhyaṃ,

recensum iterat verbis hisce (ib. p. 14, çl. 5—9):

„ṛsher anukramâd ârshî, gṛhyaṃ tu, kramaṇâd atha
chandasaḥ chândasî, pâdavidhiyuk, prâtiçâkhyayuk |
sadevatâ daivatî ca, sabṛhaddevatâ 'rthayuk,
sûktânâṃ saukty anukramaṇî, vâkî mantrâdisaṃkhyayâ |
ṛgvidhânaṃ Çaunakîyam, Âçvalâyanasûtrikaṃ,
rogaghnopanishat prâyaḥ. khilâny akhilavarṇanât |
sûktâdipañcakoktyaiva sarvajñeyârthavarṇanât
sarvânukramaṇîçabdaṃ nirbruvanti vipaçcitaḥ |“ etc.

alio sane ordine (1, 10, 2, 7, 9, 3, 8, 5, 4, 6); et sequitur tanquam peroratio: „khilâny akhilavarṇanât“ sc. insunt. Deinde ad propriam de Sarvânukramaṇi quaestionem transitur, cujus fontes dicuntur esse quinque illae anukramaṇyaḥ (= sûktâdipañcakoktiḥ). De his vel in universum valet, quod legitur in Anuvâkânukramaṇi (vid. Ind. Stud. III, 251; M. Müller, Hist. of A. S. L. p. 218. 222. 230; Ṛgv., vol. II, p. XXXIII):

„khailikânâm anâdeço asmin granthe 'nuvâkânâṃ;
yat tu carcâyate vede, tasya saṃkhyeti naḥ çrutiḥ |“.

Itaque illis verbis terminus quodammodo videtur esse constitutus, quo granthadaçaki partes distinguas duas: quarum altera — (quinque anukramaṇyaḥ [1]), et prâtiçâkhyaṃ?), usui inserviens scholarum et clericorum quasi *εσωτερικη*, canonicos tantum exhibeat saṃhitae hymnos (= yac carcâyate vede); altera (duo vidhânâni, bṛh-dev., gṛhyaṃ), communi laïcorum usui adaptata, non contemnat *αντιλεγομενα* (khilâni), immo omnia,

[1]) Quod M. Müller, Ṛgv. vol. II l. c. dicit (in adnot. a), in Çaunaki Ârshânukramaṇi „the khilas seem to have been mentioned“, documentis confirmare supersedet; nec satisfacere videntur Shaḍguruçishyi verba (in commentario Anuvâkânukramaṇis): upaprayanto daçaivaṃ ca | upaprayanto adhvaraṃ | ekâdaçasûktaṃ vidyâd ity eva | nanu | „yatra madhye khilam“ ârshânukramaṇyâdinivat (? vidhânât?).

quibus dei rogari solent (= yaj japyate vede [1])), amplectatur. Jam quoniam ex altera hac parte pâdavidhânaṃ et (Çaunakîyaṃ) gṛhyaṃ adhuc delitescunt, superest ut propria illa quae Ṛgvidhâni et Bṛh-Devatae sunt pratîkâni comparemus cum pratîkis eorum frustorum, quae nostri saṃhitae codices exhibent tanquam khilâni, et quae careant padapâṭho. (De khilis in universum vid. Roth, z. Lit. u. G., p. 30 sqq.; M. Müller, Ṛgv., vol. II, p. XXXII; Aufrecht, Ṛgv., II, p. 672 sqq.). Talia ἀποκρυφα ex codicibus extricata habemus omnino viginti quinque [2]): ea non omnia in Ṛgvidh. et Bṛh-Dev. tanguntur. In hoc libro, qui magis expressam praebeat suae saṃhitae imaginem, tantummodo septem khilâni integra disertis verbis significata inveni:

1) çrîsûktaṃ, inter Ṛ. 5, 87 et sexti maṇḍali exordium, vide Bṛh-D. 5, 17 [3]):

„çrîsûktam âçîrvâdaḥ syâ[t], çrîputrâṇâm parâ nishat [4]).
syâd vâ Lakshmyâ[ḥ] patir node (?), agnis tv atra nipâtabhâk |
(18) Prajâvaj, Jîvaputro vâ garbhakarmaṇi saṃstutau.
nânârûpâḥ payasvinya[ḥ] saṃ sravantîti [4]) saṃstutâ[ḥ]. |

[1]) „carcâyate“ a discipulis in schola; „japyate“ a precantibus in sacrificio. Sic refutatur dubitatio, cuinam Ṛgvidhâni usus fuerit destinatus: sacerdosne quasi voti internuntius peragat ritus („japet, juhuyât, upatishṭheta“ etc.) ut „vidhânavit“ in Atharva-Pariçishṭis, an quilibet laïcus (dvijaḥ vocab. est ambiguum). Arcetur omnino ordo infimus I, 4, 3—4 (2, 3; 13, 4; 14, 4). II, 30, 5. III, 16, 1 et 3! (et 4); 17, 2, cf. Sâmavidh. 2, 5, 3 (20, 4—5). Mulieribus licet mantros usurpare II, 34, 5 (vid. ad loc.). III, 22, 4. IV, 11, 3 sqq. — Tantummodo râjakarmâṇi quaecunque occurrunt, sacerdotum fuisse patet ex ipsa re (vid. II, 22, 1; 24, 3—5. IV, (2, 3); 8, 1—2; 14, 5; 21, 1—22, 4). Item in Âçvalgṛhyo (3, 12), Sâmavidhâno (3, 5 et 6), Yajurvidhâno (Agni-Purâṇ., adh. 259, vv. 66—73), Atharva-Pariçishṭis (vid. infra).

[2]) vid. Aufrecht, l. c.; pauca ea quae apud Müllerum supersunt (vol. IV, p. 4; 5; III, p. L; V, p. XLI), serae originis indicia prae se ferunt. Subjungere hic liceat, quam in perlustrandis khilis inveni similitudinem satis mirificam. Insunt enim nonnunquam in ipsis khilis seu çloki integri seu hemistichi Ṛgvidhâni; cf. M. Müller, Ṛgv. vol. III, p. XL sqq. et IV, p. 5—10 cum Ṛgvidh. II, 18, 1; vol. III, p. 50 et IV, p. 5 cum Ṛgvidh. II, 22, 3; vol. V, p. XXXVII, çl. 18 cum Ṛgvidh. IV, 25, 1; ib. çl. 20 cum Ṛgvidh. III, 3, 2; vol. VI, p. 23, v. 14 cum Ṛgvidh. IV, 6, 1. — Quae khilorum frusta quam recentia sint, vel maxime patet ex eo, quod appendix ille tṛṇasûkti (Ṛ. 6, 48) non solum suo loco insertum est (Müll. vol. III, p. L), sed etiam post Ṛ. 5, 49 (vol. IV, p. 5), i. e. eodem loco, quo Shadguruçishyah citat Ṛgvidhâni çlokos! (vid. adnot. ad II, 22, 2). Porro vol. V, p. XXXVII, çl. 20 iteratur menda „juhvan“ ex additamento Ṛgvidhâni III, 3, 2; et vol. III, p. XL açvapûrṇâm convenit cum lib. nostr. II, 19, 1 (malim: °pûrvâm, ut vol. IV, p. 6; Agni-Pur. adh. 258, v. 55).

[3]) Praesto mihi fuit unus codex Ch. 197 satis mendosus.

[4]) cod. parânishaṭ; çravatîti, cf. 8, 15.

2) cakshuḥ, post Ṛ. 6, 44, vid. 5, 21:

„ayaṃ[1]) devas (44, 22—24) tṛcaṃ saumyam ai[n]dram eke pracakshate.
çarîraṃ cakshur[1]) ity asyâṃ. tṛco 'dhîti (45, 31) Bṛboḥ stutiḥ[1]). |

3) sex illos versus „avidhavâ“ post Ṛ. 10, 85 indicari conjicio ex ejus hymni descriptione (5, 25—28), quae finit: „â naḥ (v. 43) prajâpate, imâm (45) aindrâ tv, antyâ bṛhaspateḥ“. (cod. °pateḥ praimâm aidrâvatyâ). Hoc non cum hymni v. 47, sed cum khili v. 6 convenire videtur.

4) asau, post Ṛ. 10, 103, fortasse occurrit 8, 3[2]):

„âçur (103) aindram; apvâ devî amîshâm (v. 12) ity ṛci stutâ |
cathurthî bârhaspatyâ[tu]; nâkuletpṛdmahâm (?) iti
dvṛcas tu mârutaḥ pretety (v. 13) aindrî vâ. — brahma yat paraṃ |
tatrâniruktâ vaiçvadevy ṛg; ekâ sûryam arcati,
gharmam parâç catasras tu, Savitâram abhîti yâ |
(4) sûktaçeshas tu — shal[ṛ]caḥ — sûryâcandramasoḥ stutiḥ.
tushṭâvendram asâvîti (104) Ashṭako 'smât pareṇa tu“ etc. |

5) medhâsûktaṃ, post Ṛ. 10, 151, vid. 8, 12:

— „çraddhayâ (151) çrâddham; medhâsûktam ataḥ paraṃ;
âgne[yaṃ] tv â'sur etv eta[c]; châsa (152) aindre tataḥ pare“. |

6) nejamesha, post. Ṛ. 10, 184, vid. 8, 17[3]):

— „vishṇur (184) iti yat sûktaṃ, vaiçvadevaṃ tad ucyate:
tasmin svadâragarbhârtham ṛshi[r] âçâsta âçishaḥ |
(18) paraṃ tu nejamesheti garbhâçîr eva vocyate“.

7) saṃjñânaṃ, post Ṛ. 10, 191, vid. 8, 20:

„saṃ saṃ (191), saṃjñânam ity ete paraṃ saṃvananaṃ[4]) viduḥ“. |

In Ṛgvidhâno citantur çrîsûktaṃ (II, 18, 1) medhâsûktaṃ (IV, 14, 1; 19, 1) nejamesha (IV, 23, 3) saṃjñânaṃ (et tac chaṃ

[1]) cod. svayaṃ; cakshar; tṛcevîtipriyâstutiḥ.

[2]) cod. âsur indram apâ; dvacas, prîtety, vai (vid. Kuhn, Ind. Stud. I, p. 108); °ukta, °dety ṛc; °candramasau; tushṭâcendram asâpity.

[3]) cod. °dâre; maijamesheti.

[4]) cod. °varttanaṃ.

yor, IV, 24, 5, 6), praeterea çaṃvatîḥ (II, 25, 10): quod khilaṃ praecedens[1]) hymnum Ṛ. 7, 35 tam arcte cum eo conjunctum est, ut jam unus hymnus videatur effici. Itaque hoc khilaṃ in Bṛh-Devata ignorari, colligi omnino non potest ex ejus consecutione hac (5, 33):

„parâṇi preti (7, 34) catvâri vaiçvadevâni; ... |
ud u shya (38) Savituḥ sûkte ... etc.“

Deos hymnorum versuumve summatim exhibere, non carminum circuitum definire proprie vult·is liber[2]); itaque aliane khilâni insint necne non posse discerni videtur, nisi locis tribus ubi khilâni deesse certum sit.

1) deest çanaiḥ post Ṛ. 1, 50, vid. 3, 23[a]):

— „rogaghnas tṛca uttamaḥ.
rogâpanuttir âdyâbhyâm udyann (v. 11) ity uttame tṛce; ardharce tu (13[b]) dvishaddvesha“. cf. Ṛgvidh. I, 19.

2) post Ṛ. 9, 67 quum quinque versus supersint, illud, quod „padaçishṭaṃ“ appellatur („pâvamânîḥ“), khilaṃ omnino non significari apparet (6, 27)[4]) ex argumento:

— „âgneyî tv ṛg upa priyaṃ (67, 29);
saptottarâ ya (31) ity atra svâdhyâyâdhyetṛsaṃstavaḥ |
sûkte nirukta[ḥ] srakve (73) 'gnî rakshohâ etc.“;

Primi quinque padaçishṭi versus nequaquam sunt „adhyetṛsaṃstavaḥ“.

3) deest versus: arvâñcaṃ post Ṛ. 10, 128; vid. Kuhn (Ind. Stud. I, p. 109) ita fere corrigendum:

„ahaṃ (10, 125) vâksûktam; Aryamṇo Mitrasya Varuṇasya ca|
na taṃ (126); râtram paraṃ sûktaṃ (127); vaiçvadevam
mameti yat (128).
namas te vaidyutaṃ sûktam; âçirvâdaḥ paraṃ tu yat |
yâṃ kalpayanti na iti kṛtyâdaivatam ucyate;
hiraṇyastutir[5]) âyushyaṃ, nâsad (129) yat Parameshṭhinaḥ etc.“ |

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[1]) Seto apud Aufrecht, Ṛgv. II, p. 677 hoc videre contigit. Ex loco M. Mülleri (vol. IV, p. 3), obiter perlecto, nata est falsa mea lectio; corrigendum igitur est: „çaṃvatiḥ“ et in adnot.: „khilaṃ et ib. 35; etc. sc. ṛcau“.

[2]) cf. exordium ejus: „mantradṛgbhyo namaskṛtvâ samâmnâyânupûrvaçaḥ | sûktargardharcapâdânâm ṛgbhyo (l: ṛkço?) vakshyâmi daivataṃ“.

[3]) cod. romajyas; râgâpanutir, udyantity, tṛca; ardherce, dvishadvesha.

[4]) cod. nv; saprottarâ, °dhyestrisaṃstavaḥ; çrakve.

[5]) Exprimi videtur Ṛgvidhâni „dâkshâyanaṃ“, IV, 9, 1 (cf. Ind. Stud. IV, p. 358).

Itaque ne hoc quidem khilaṃ, quale nunc est, erat in Bṛh-Devatae saṃhita, sed desiderabat exordium: atque eadem res est in Ṛgvidhâno (IV, 9, 1). Cujus in saṃhita etiam praeter quinque illa supra laudata possunt khilâni fuisse alia; etenim ne hic quidem liber mantrorum circuitus terminare sollicite studet. Accedit, ut delectum habeat „âçishâṃ“ (de quo supra diximus, p. I).

Jam si libelli nostri (Ṛ. et B.) satis haberent illis frustis, posset Shaḍguruçishyaḥ videri recte judicavisse, qui dicat, omnes „Çaunakîyâ daça granthâḥ“ eandem sequi saṃhitam: nam sola „khilâni“ non faciunt scholae discrimen. At insunt in Ṛgvidhâno pratîkâni — quae eadem reperiuntur in Bṛh-Devata, — nec Vulgatae nec khilis annumeranda, immo saṃhitae ejus propria Septem dico haec: 1) sauparṇâni (I, 20, 3); 2) Jîva-putraḥ (agnir aitu, II, 21, 3); 3) parâkadâsaḥ (III, 21, 4; spur. 22, 2); 4) yâṃ kalpayanti (IV, 6, 3); 5) çivasaṃkalpaḥ (yenedaṃ, IV, 20, 3); 6) nairhastyaṃ (IV, 24, 3); 7) mahânâmnyaḥ (IV, 25, 1). Quos mantros immerito appellari „khilâni“, jam primo illo apparet loco

1) de sauparṇis hymnis, quocum conferas Bṛh-Dev. 3, 24[1]):

„âgneyâni tu paçveti nava (1, 65—73); çaçvaddinâni tu | daçâçvinânîmânîti; „tad“ aindrâvaruṇaṃ viduḥ:
sauparṇeyâs tu yâḥ kâçci[n], nipâtâ[t] stutishu stutâ[ḥ] |
upaprayanto (74) etc.“

Hanc hymnorum compagem constat esse quae tangatur in litteris Çâṅkhâyanorum, vid. Grube Suparṇâdhy. p. XV: „Legimus jam in Çâṅkh-Brâhmaṇo 18, 4: sasuparṇaṃ syât; et commentarius habet haecce: „tryadhikaṃ çatam anushṭubhâm ṛcâṃ suparṇâdhyâyo 'sti.“ Deinde integer Çâṅkh-Çrautasûtri ille locus (9, 20, 4) est hic: „ûrdhvam Âgastyebhyas triçataṃ suparṇam, anyâsâṃ vâ "çvinînâṃ tâvat“, et interpretatur commentarius (l. c.): „triçataṃ suparṇam (? cod. °ṇâm) âdita ârabhya tryadhikaṃ çataṃ çaṃsed, Âgastyebhyaḥ sûktebhya ûrdhvaṃ | „imâni vâṃ bhâgadheyânîti (cod. °yânisi? subest litura) srap (?); ta ity etâḥ sapta jagatyo varuṇendra-devatyâç ca, tataç ca na çastavyâ âçvine“ | Paulo post „anyâsâm âçvininâṃ“ sc. ṛcâṃ exhibet „tâvat“ sc. Ṛgvedi hymnorum versuumve pratîkâni, quorum summa efficitur centum trium ṛcâṃ. —

[1]) cod. yaçceti, çaçcadinâni; indrâ°; sauvarnayâḥs; ushaprayantu.

Habemus igitur pratîkâni: „imâni“ et „tad“ (ita corrigendum puto commentarium). Constabat ingenuus ille „Suparṇâdhyâyaḥ“ ex undecim hymnis, quorum priores decem, in Açvinorum laudem compositi, versus continebant anushṭubhaḥ omnino centum tres, undecimus aindrâvaruṇaḥ habebat septem versus jagatîḥ (quos in Açvinorum sacrificio usurpari vetat commentarius verbis supra laudatis). — Maximi sane res est momenti, quod in sacratissimo illo âçvinaçâstro hi hymni usurpantur apud Çâṅkhâyanos (cf. Çâṅkh-çraut. 9, 20, 14: „etad, yadâ daivân mânushyâd vâ pramâdât sûryodaya evâçvinakâlaḥ sampadyate, tadâ bhavati“), omittuntur apud Âçvalâyanos (cf. Aitar-Brâhm. 4, 7 et Âçval-çraut. 6, 5)[1]). Habemus hic illarum scholarum discrepantiam non mediocrem[2]), quae infestet aliquantum Shaḍguruçishyi sententiam de Çaunakorum et Âçvalâyanorum conjunctione disserentis (ṛgvidh. Âçvalâyanasûtrikaṃ!).

2) Alterum pratîkaṃ „agnir aitu“ est mantri qui dicitur Jîvaputraḥ, qui cum Prajâvate hymno („â te garbho“) conjungitur et apud Âçvalâyanum (gṛh. 1, 13, 6; plura indicat Stenzler ad loc.) et in Bṛh-Devata (vid. p. XXI). Cur Prajâvat in Ṛgvidhâno non citetur, causam ostendunt ipsa Bṛh-Devatae verba („vâ“). —

3) parâkadâsaḥ praesto est in Bṛh-Dev. 7, 24[3]):

„mânyave yas ta (10, 83) ity ete para[me] çatrunâçane. |
tadâçîrvâdo bahulaṃ stauti viçvân divaukasaḥ
„parâkadâsa“. âgneyaṃ yad ud ity ashṭakaṃ paraṃ |
(25) maitrâvaruṇy ṛk caturthî, pañcamy, aindrî tataḥ parâ“.

Sequuntur duo çloki de dea „Vṛshâkapâyî“ disserentes, deinde descriptio hymni 10, 85. —

4) „yâṃ kalpayanti“ (= Ath. 10, 1; cf. Ath-Pariç. 32, 2) in Bṛh-Devata inesse documento est locus supra citatus (p. XXIII).

5) çivasaṃkalpi pratîkaṃ esse „yenedaṃ“ (V. S. 34, 4—6) quanquam noveram, tamen, quoniam deerat Bṛh-Devatae auc-

[1]) Quod occurrit „sauparṇaṃ“ in Aitar-Brâhm. 8, 10 (vid. Haug, p. 511) et in Âçv-gṛh. 3, 12, 13—14 (cf. Müller, Ṛgv. vol. VI, p. XXI), hoc et in alia occasione adhibetur et plane alium significat mantrum. (Commentarius ad Çâṅkh-Br. 18, 4 monet „bṛhatîsahasrapakshâd anyaḥ paksho 'yaṃ“; cf. Âçv-çraut. 6, 5, 8—9?)

[2]) Jam in Çâṅkh-gṛhyo 2, 10 „sauparṇavratabhâshitaṃ“ (interpretatur commentarius: „sauparṇavrate pariçishṭe bhâshitaṃ“) idem num signiiicet, quod in Çrauto et in Brâhmaṇo est, nescio. Sed recens illud, quod Grube edidit, opus nostri libelli çlokum illum insipienter arripuit tanquam προσωπον τηλαυγες (Suparṇ. I, 1).

[3]) cod. mânyate, parayattumavrate; âsîrvâda, stoti; ṛtkathurthî.

toritas (codicis nostri hoc ipso loco lacuna est), hic agnoscere dubitavi[1]). Refutat vero Yajurvidhâni quod nuperrime cognovi specimen omnem dubitationem verborum concentu horum (vid. Agni-Purâṇ. adh. 259, v. 74): „çivasaṃkalpajâpena samâdhim manaso labhet“. In Bṛh-Devatae aliis codicibus hoc pratikaṃ eodem loco saṃhitae insertum quin sit, omnino non dubito. —

6) „nairhastyaṃ“ habes Bṛh-Dev. 8, 19, quamquam laborat locus:

„tathâ 'ghamarshaṇam brahma (10, 190) sarvaripraprapranodanaṃ |
tadâdîniyaccâtaḥ saṃjñâ jñânasaṃstavaḥ (?)
caturtha; yat (cod. yas) tu nairhastyaṃ, tat sapatnanibarhaṇaṃ“ |

Haud scio an hymnus quidam Atharvavedi significetur (cf. Ath. III, 1, 1; 2, 1. VI, 65, 2—3; 66, 1—3). —

7) Postremo versus mahânâmnîḥ[2]) Bṛh-Devatâ item in fine totius saṃhitae ponit (8, 20):

„saṃ saṃ (191), saṃjñânaṃ (p. XXII.) ity ete paraṃ saṃvananaṃ viduḥ |
mahânâmnya ṛco guhyâs, tâ aindryas . . .[3])“;

et rursus proxime (21):

„pradhânam uktaṃ kila devatâyâḥ
sûktabhâjaḥ sarvadâ Çaunakena |
aindrîr ṛco mahânâmnîs tu vidyâ[t]
tathâ dṛshṭo brâhmaṇe (!) sûktaçabdaḥ[3])“ |

Jam Ṛgvidhâni et Bṛh-Devatae idem quin sit samâmnâyaḥ, qui dubitet neminem esse credo. Quantum is differat a nostra Ṛgvedi „Vulgata“, vel magis elucet in perlustrandis ceteris Bṛh-Devatae discrepantiis; quae quod in Ṛgvidhâno non tanguntur, causa est „âçishâṃ“ delectus (vid. p. I et XXIV).

Ejusmodi discrepantiae, quot ego arripui, sunt hae: 1) Agnis quatuor hymni „vidradheḥ“ inter Ṛ. 4, 32 et 33 (vid. 4, 29: catvâri param âjñeyâny â (?) pragṛhyâṇi vidraveḥ). 2) Etiam decimum hymni Ṛ. 5, 78 versum promas ex 5, 16:

„yathâ vâta (v. 7) iti jñeyâv açvibhyâm itarau dvṛcau:
sravatâm api garbhâṇâṃ dṛshṭaṃ tad anumantraṇaṃ“ |

3) „saṃ sravanti“ (5, 18) vaccarum hymnus intercedit inter Jîvaputraṃ et exordium maṇḍali sexti (vid. p. XXI). 4) „ud“

[1]) Malui scribarum errorem suspicari (pro „tubhyedam“) itaque adnotavi.
[2]) vid. Monatsb. d. Berl. Akad. 1868, p. 229. 243 sqq; lex. Petr. s. voc.
[3]) cod. mahânnâgnya ṛvâṃ guhyâṃ — aindrâs; sarvedâ; ṛcâ; tathâ hi dṛshṭaṃ.

hymnus octo versuum inter Parâkadâsaṃ et Ṛ. 10, 85 (vid. p. XXV). 5) „namas te“ hymnus fulguralis inter 10, 128 et „yâṃ kalpayanti“ (vid. p. XXIII) videtur esse „namas te rudra manyave“ (V-S. 16, 1; T-S. 4, 5, 1; cf. Yajurvidhânaṃ v. 51: „namas te rudra ity etat sarvopadravanâçanaṃ“). 6) hymnus tredecim versuum post khilaṃ „asau“ (vid. p. XXII). 7) Lakshmis hymnus „bhûmir“ post 10, 137; vid. Kuhn, Ind. Stud. I, p. 110. 8) „â 'sur etu“ hymnus Agnis (vitalis?), inter medhâsûktaṃ et 10, 152 (vid. p. XXII).

Perperam igitur Shaḍguruçishyaḥ id, quod decem illis granthis intercedit, saṃhitarum discrimen videtur expedire verbis „khilâny akhilavarṇanât“: majus enim est, quam quod unius scholae finibus contineatur[1]). Itaque jam Kuhn (Ind. Stud. I, p. 110) et M. Müller (Hist. of A. S. L., p. 218) ita adumbraverunt opiniones, ut Bṛh-Devatae auctorem secutum esse dicerent „one of the subdivisions of the Çâkalas“. Sed eam „subdivisionem“ esse Çaiçiraçâkham (cf. Müll.), non concluserim ex illo Anuvâkânukramaṇis versu (quem ipsum libelli ingenui finem esse, equidem persuasum habeo):

„tân (sc. anuvâkân) pâraṇe Çâkale Çaiçirîyâ
vadanti, çishṭân akhileshu viprâḥ“.

(vid. Müller, Ṛgv. vol. II, p. XXXIII) Quamquam Ṛgvidhânaṃ et Bṛh-Devatâ sunt libri „akhilâḥ“ (integri, pleni cf. p. XX), tamen qui sint illius libri „çishṭâ anuvâkâḥ“ nescimus. Quodquod fuit nomen scholae, cujus samâmnâyaṃ habemus in duobus illis libris, ipsam scholam puto non sine relatione quadam esse cum Çâṅkhâyanis (vid. p. XXV)[2]). —

[1]) Ceterum eundem (ac in Ṛgv. et Bṛh-D.) „samâmnâyaṃ“ in Pâdavidhâno et in Çaunakagṛhyo (gṛhyapariçishṭis), si quando reviviscant, puto deprehensum iri; cf. p. XX, adn. 1. Etiam Anuvâkânukramaṇî recedit interdum a tenore Vulgatae: en locus (qui adhuc neglectus videtur) de maṇḍalo octavo: „mâ ci[n], mahâṃ indra, indraḥ suteshu: paṅca“; et „ataḥ paro daçako gaur dhayaty ayaṃ | “ ubi adnotat Shaḍgur: „„ataḥ paṅcadaçako gaur dhayaty ayam“ ity anye paṭhanti“. Hic insunt maṇḍali octavi hymni 11, 12, 18, 19, 20 in anuvâko postremo!

[2]) Jam si quaeris de Âçvalâyani saṃhita, decernere nunc nostrum non est: docebit quondam diligens perlustratio (Vide quod in universum monuit A. Weber in Ind. Stud. 13, p. 280 adnot.). Quae arripui, haec sunt: gṛh. 1, 13, 6 Prajâvat et Jivaputraḥ (! p. XXV); 1, 14, 3 nejamesha; 1, 15, 2 medhâsûktaṃ; 3, 5, 9 tac chaṃ yor; 3, 8, 21 âyushyaṃ (!); 3, 12, 13—14 sauparṇam „pra dhârâ yantu“ (vid. p. XXV, adn. 1.). Ultro Nârâyaṇaḥ tribuit „arvâñcaṃ“ (ad 3, 9, 2, vid. Stenzler p. 106) et „svastyayanaṃ“ (ad 3, 11, 2, Stenzler p. 109). — In Çrautasûtro 2, 18, 3 occurrit „anikavantaṃ“ (Aufrecht, Ṛgv. II, p. 687). Addo ex codice, qui est bibliothecae Bodlejanae „Âçvalâyanaçâkhoktamantrasaṃhitâ“ (Aufrecht, catalog. p. 398, No. 144): çrisûktaṃ (fol. 212[a]) et râtrisûktaṃ (fol. 144[b]).

Addo nonnullos Bṛh-Devatae locos cum nostro libello maxime consentaneos. Communis est ille de Çaunahotro Gṛtsamado itihâsaḥ (vid. p. III, adn. 4), quo eadem conjunguntur pratîkâni (4, 13): „yo jâta iti sûktena“ — „indraçreshṭhânîty antyayâ“. Itaque Ṛgvidh. I, 29, 4 quod scripsi cendrasya pro candrasya, spero probatum iri. — Bene consentiunt loci de versibus „Vasishṭhadveshiṇyaḥ“ (II, 3, 5 sqq.; Kuhn, Ind. Stud. I, p. 120). Deinde loco Ṛgvidh. II, 27, 5 insigni est ingenuitatis documento Bṛh-Devatâ 6, 2: „âçîs tac cakshur ity etad âcâryaḥ Çaunako 'bravît“. Porro ad Ṛgvidh. III, 5, 4 proxime accedit Bṛh-Devatae de Tvâshṭro occiso itihâsah; cujus est finis hic (6, 31):

„taṃ vâg abhyavadad brâhmî: „brahmahâ 'si, çatakrato,
prapannaṃ hatavân yasmâd Viçvarûpam parâṅmukhaṃ!“ |
tam abhyashiñcat sûktena ṛshir âpa (10, 9) iti svayaṃ
Sindhudvîpo 'panuttyarthaṃ tasyâçîlasya pâpmanaḥ“ [1]) |

Libro nostro III, 8, 6 assentitur Bṛh-D. 7, 5:

„daçâksharaṃ tu çântyartham mânasaṃ sûktam uttaraṃ |
trîṇy aindrâni kuhety atra âgneyâbhyâm parâṇi tu.“

ubi hymnorum ordo constituitur hic: post Ṛ. 10, 19 unum sûktaṃ decem syllabarum (= bhadraṃ na, 20, v. 1), deinde âgneye sûkte (20, v. 2 — 10 et 21), postremo tria aindrâṇi sûktâni (22 — 24). Habemus igitur saṃhitae utriusque libri novum consensum. — Nec non illum, quem jam communicavit M. Müller (Essays II, p. 30) Bṛh-Devatae locum conferas cum Ṛgvidh. III, 8, 4. — In Ṛgvidh. III, 22, 3 „sûryâyai bhâvavṛittaṃ“ quid sit, primo obtutu dubium est. Docet Bṛh-Dev. 7, 25, hymnum Ṛ. 10, 85 describens ita:[2])

„satyasûryartasomânâṃ (v. 1) sûryâvratam ihocyate;
parâbis tisṛbhis tv atra (v. 2 — 4) arcyate soma aushadhaḥ |
vispashṭam uttarâ tv âsâm ṛk (v. 5) candramasam arcati;
„sûryâyai bhâvavṛttaṃ“ tu raibhîty ashṭâbhir (v. 6—13) ucyate |
yad [dvṛca] açvinau stauti (v. 14—15); sûryâm evottarâ“ etc. —

Neque Ṛgvidh. IV, 2, 5 Bhûtâṃçasya sûktaṃ qua ratione prajâkarmaṇi adhibeatur, ex ipso carmine (Ṛ. 10, 106) disci

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[1]) cod. abhyarshiṃca, rishir; yanutyarthaṃ.

[2]) cod. sûryâdyâtragn; oṃshavaḥ; ṛkthaṃdramasam; sûryam.

potest (nisi forte ex vv. 5—8 adhuc obscurissimis tale quid enucleaveris). Explicat itihâso Bṛh-Dev. 8, 4[1]):

„Bhûtâṃças tu prajâkâmaḥ karmâṇi kṛtavân purâ;
na hi lebhe prajâṃ vai sa Kâçyapo munisattama[ḥ] |
uvâca bhâryâ Bhûtâṃçaṃ: „stutân ichâmi yâvataḥ,
tâvato janayishyâmi. devatâ dvandvaça[ḥ] stuhi!“ |
tam abhyâyaṃs tu dvandvâni sarvâṇi stutikâmyayâ.
jâtâny avekshya sa cakre nâsatyau sûktabhâginau |
tad etad antarobhau[1]) (10, 106) yad, âçvinaṃ sûktam ucyate;
na hy asmin devatâliṅgam prâggatvâ (106, 11[d]) dṛçyate padât“ |

Plura consensus exempla[2]) in ipso nostro libello singulis locis invenies indicata; hic jam satis habebimus. —

Restat ut Ṛgvidhâni similia quaecunque aliorum Vedorum in literis praesto sunt, diligentius investigemus: quae quantum consentiunt cum „Ṛgvidhâuabrâhmaṇo“, ipsorum rituum ac morum Indicorum est consensus; quantum differunt, discrimen est scholarum (çâkhânâṃ caraṇânâṃ vâ). Cujus rei documento jam fuit Çâṅkhâyanagṛhyi locus (vid. p. XIV).

Ṛgvidh. IV, 11, 3—12, 3 conferas cum Sâyaṇi ad hymnum „imâṃ khanâmi“ adnotatione (vid. Mülleri edit. vol. VI, p. 525), qua ipsa citantur Âpastambi verba. Etiam propius accedit Gobhilagṛh. 6, 6—9; quo loco quum „oshadhigrahaṇaṃ“ non sapatnîbâdhano, sed puṃsavano inserviat, confirmatur aliquantum Ṛgvidhâni sententia (11, 7[b]) „grahaṇe . . sarvatraisha vidhir bhavet.“ (Apud Müllerum l. c. p. 28 etiam in Nîtimañjarî libro similis indicatur locus.) —

Ṛgvidh. II, 13, 6—14, 3 et 14, 5—15, 3 (vid. ad loc.) loci quamvis videantur antiquum quendam auctorem sequi, in Ṛgvidhâno quidem, ut nunc res est, genuini non sunt (vid. p. IV). —

Cum Sâmavidhâno Ṛgvidhâni conjunctio arctissima quod est, non mirum videtur. Jam in „paribhâsha“ (Ṛgvidh. I, 3—13) tanta est rerum verborumque analogia, ut Sâmavidhâni ad amussim in nostro libello possint genuina et falsa discerni[3]). Illius „trayaḥ

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[1]) cod. ichami; tavato; abhyayaṃs; avekshasaṃ; tavetadaṃtatatobhâvyad; prâgyatyâ: quod correxi (°gatva + „â“), cf. lex. Petr. pûrvagatvan.

[2]) Ceterum ipsam Bṛhad-Devatam inter fontes fuisse Ṛgvidhâni, non putaverim.

[3]) Adjuvant Âçval-gṛhyi loci hi: 3, 2 (vid. Ṛgvidh. I, 3, 2—4); 3, 4 (vid. Ṛgvidh. I, 4, 2[b]); 3, 5, 4 et 10 (°pataye, anumataye! Ṛgvidh. I, 5); 3, 5, 11—12 (Ṛgvidh. I, 11, 3—12, 5).

kṛchrâḥ“ (I, 2, 1 sqq.) sunt: prâjâpatyaṃ, sâṃtapanaṃ, cândrâyaṇaṃ (Ṛgvidh. 6, 1 et 5). Conferas igitur:

| | | |
|---|---|---|
| Ṛ. I, 3, 2 | cum | S. I, 3, 1. |
| „ 3, 3[a] | „ | „ 5, 15 (III, 1, 2). |
| „ 3, 3[b] | „ | „ 2, 4. |
| „ 3, 4—5, 5[1]) | „ | „ 2, 5. |
| „ 6, 1[a] | „ | „ 2, 6 (!). |
| „ 6, 1[b], 5[a] | „ | „ 2, 1. |
| „ 6, 5[b] et 7, 1 | „ | „ 2, 10. |

„ 7, 2—9, 4 paene omnia ex Mânavo surrepta sunt; cui interpolationi competunt etiam vv. 9, 5—10, 4[2]).

„ 10, 5 et 11, 1 (çl. ingenuos)[3]) cum S. I, 2, 2 et 3 (II, 1, 2).

„ 12, 3—5 „ „ 3, 2.

Praeterea imprimis in libro III et IV (de Ṛgvedi maṇḍalo decimo) plurimas habes similitudines. Conferas:

| | | |
|---|---|---|
| Ṛ. III, 4, 5—5, 3 | cum | S. I, 5, 15. |
| „ 5, 5 | „ | „ 6, 1. |
| „ 6, 1 | „ | „ 5, 16. |
| „ 6, 2—3 | „ | „ 7, 4. |
| „ 6, 4—5 | „ | „ 8, 12. |
| „ 9, 2—3 (cf. 25, 4; 35, 6; I, 7, 1). | „ | III, 7, 3 sqq.; 9, 1—2 |
| „ 15, 4—5 | „ | II, 5, 3. |
| „ 16, 1—2; 18, 4 | „ | „ 5, 5—6. |
| „ 19, 4—20, 2 (cf. II, 3, 5—4, 3) | „ | „ 5, 4 (III, 6, 11; 13). |
| „ 20, 3 | „ | „ 6, 11. |
| IV, 4, 6—5, 5 | „ | III, 8, 1 et 3—5[4]). |
| „ 6, 3; 7, 5; 8, 1 sqq. | „ | „ 5, 5—7. |
| „ 17, 3 et 4; 18, 2—19, 3 | „ | II, 2, 1. |
| „ 21, 1—22, 4 râjakarmâṇi cetera (vid. p. XXI, adn. 1). | „ | III, 5, 1 et 2. „ „ 5, 4—6, 9. |
| „ 25, 2—6 | „ | I, 4, 12—20. |
| „ 25, 6[b]—26, 5 | „ | III, 3, 5. — |

[1]) Unci perperam sunt positi; tres tantum versus 4, 1[b], 2[a], 5[b] in hoc tenore falsi sunt.

[2]) Itaque etiam duo illi çloki 9, 5 et 10, 1 uncis includendi sunt.

[3]) 11, 2 spurius est çl.

[4]) Ad 8, 2 cf. Roth, Nirukt. p. XXXVII; Johäntgen, Manu, p. 57 sqq.; Ṛ. 10, 16, 3; 58; 90, 13—14 etc.

Quod pertinet ad Atharvavedum, exstitisse constat „Âtharvaṇavidhânaṃ“ quoddam[1]), quod Pariçishṭâni saepe nominant (1, 1; 2, 1 bis; 4 fin; 6 fin; 7, 2; 66, 1; 69, 2 etc.) Quin etiam proprii fuerunt sacerdotes, quorum nomen erat „vidhânavid“; cf. 21, 2; 62, 4; 68 (3) çlok. 119; 69, 6; 70, 1[2]). — Quo ex vidhâno totam fere Pariçishṭorum struem censeo ita pendere, ut ex hac possit illud opus magnam partem restitui[3]). Itaque etiam in Ṛgvidhâno vestigia habemus simultatis illius et aemulationis, qua excellunt antiquiora Ath-Pariçishṭâni (vid. Ind. Stud. I, 296 sqq.).

In Ṛgvidh. IV, 6, 4 opponuntur „Âṅgirasakalpaḥ“ et „Pratyâṅgirasakalpaḥ“[4]). Jam „Pratyaṅgirâḥ“ qui sit, apparet ex ipso Pariçishṭo 2 (1): „yasya (sc. râjñaḥ) anyakulopayuktaḥ purodhâ[ḥ] çântika-paushṭika-prâyaçcittîyâbhicârika-naimittikordhvadehikâ | kâni apâṭhâṃnaratharvavihitâni[5]) karmâṇi kuryât, sa Pratyaṅgira bhûtvâ ....“ Itaque insignis momenti in Pariçishṭis sunt varia purohitasya râjakarmâṇi (ut Par. 3—7; 16—18; 20). Etiam ipsum hymnum „yâṃ kalpayanti“ in Âṅgirasakalpo usurpatum fuisse, testis est Par. 32, § 2: „dûshyà dûshir asi ... (alia pratîkâni novem) .. yâṃ kalpayantîti kṛtyâpratiharaṇâni | iti kṛtyâgaṇaḥ“[6]). Accedit ut non pauca carmina Vedica utriusque saṃhitae sint communia (singulis in Ṛgvidh. pratîkis singula invenies adnotata). Auxit fortasse invidiam etiam Çaunaki nomen, utriusque scholae commune. — Jam praecipuos qui praesto sunt locos similes indicabo. De kṛchris vid. adnot. Ṛgvidh. I, 6, 1. — Ad râtrîkarma (IV, 4, 5 sqq.) accedunt Pariç. 3, 3 „atha pishṭamayiṃ râtrim ... stotreṇa .. samarcayet:

[1]) vid. Ind. Stud. III, p. 279; I, 297; Catal. Oxf. p. 7[b], fol. 378[a].

[2]) cf. „nimittajñâḥ“, 68 (4) çlok. 133; „daivajñaḥ“, 65, 2; 69, 6: „svapnâdbhutâny api vâ 'nyâdbhutâni | gṛheshu tattvârthavido vadanti!“ In mentem venit illius imaginis, quam brâhmaṇicarum artium effingit Sâmaṇṇaphalasuttaṃ, vid. Ind. Stud. III, p. 155 sqq.

[3]) Genus orationis fere medium inter Sâmavidh. et Ṛgvidh. locum tenet: saepius prosam sequitur devincta ejusdem rei tractatio, interposito „atra çlokâḥ“, cf. 3, 1; 7, 1; 8, 2; 11; 12, 4; 15; 16, 3 bis; 31, 2; 65 sexies; 74, 3. Haud scio an brâhmaṇi titulus etiam hic fuerit affectatus; cf. „iti brâhmaṇaṃ“, 20 fin.; 33, 1; 41 fin; 44, 3 bis. — Pariçishṭi 67 consensum cum Adbhuta-brâhmano vide ap. Weber, Om. et Port. passim.

[4]) Quod in codicibus est: aṅgir°, pratyaṅg°, corrigere non dubitavi. Ad rem nihil valet lex. Petrop. s. voc. Pratyaṅgiras et °aṅgirasa. Ind. Stud. I, 469, 10 occurrit: „Âtharvaṇa-pratyaṅgirâkalpaḥ; in Yajurvidhâno (Agni-Pur. adh. 259, v. 10): pratyaṅgireshu sc. karmasu.

[5]) inestne: pâṭhântara?

[6]) cf. Ind. Stud. I, p. 297: „kṛtyâbhiḥ paribṛṃhitaṃ“.

(quinque sequuntur çloki, quorum tertius et quartus sunt râtrisûkti v. 3 et 4, vid. Aufrecht, Ṛgved. II, p. 683)“ — cujus in fine legitur: „naiçabhaya(ṃ) karma Mausalîputraḥ Paiṭhînasi[ḥ]“ | Deinde 3, 4 „athâto râtrisûktânâṃ (Ath. v. 19, 47 et 48) vidhim anukramishyâma[ḥ]“ eodem fere argumento est; eodemque sunt 5 (pishṭarâtryâḥ kalpaḥ) et 6 (ârâtrikaṃ). — Maxime vero notabilis est regis inaugurandi caerimonia, Pariç. 4: „atha pushyâbhishekasya vidhiṃ vakshyâmi“, quae finit: „Atharvavihito hy esha vidhiḥ pushyâbhishecane“ [1]).

Dum libellus typis describitur, jam in lucem prodit Agni-Purâṇi (quod edendum curat i. v. Râjendralâla Mitra) fasciculus novus[2]), quo continentur quatuor Vedorum vidhânâni (adhy. 258—261). Quod pertinet ad illud quod inest „Ṛgvidhânaṃ“, jam recte judicavit Aufrecht (l. c.) verbis hisce: „haec pars e Ṛgvidhâno libello . . . excerpta est, multique versus ad literam cum illo consentiunt.“ Continet çlokis undecentum mutilatum nostri libelli argumentum: et singula pratîkorum vidhânâni admodum sunt correpta (ita ut unus hemistichus plerumque satis sit), neque omnia Ṛgvidhâni pratîkâni exhibentur. Immo desunt Ṛgv. I, 17, 3—7; 18, 2—3 et 5; 21, 1; 23, 4ª et 5ᵇ 6ª; 25, 4—5 et 7 (—26, 2); 26, 4; 27, 5ᵇ; 30, 2ᵇ—31, 3ª. II, 1, 3—4, 4; § 5—12; 13, 3—4; 14, 4—15, 3; 15, 5; 16, 1; 21, 3—4 et 6; 22, 5; 25, 1; 25, 3—26, 4; 28—30, 2; 31, 3; 31, 6—32, 4ª; 33, 2ª et 3ᵇ—5; 34, 1ᵇ—3ª et 4ᵇ 5ª; 35, 3ᵇ—6ª et 7. III, 1, 1ª; 2, 6ª; 3, 4—4, 3ª; 7—9, 3; 10, 4—11, 1; 13, 5—14, 1; 14, 5—25, 2ª; 25, 6—42, 7. IV, 4, 1ᵇ—3 et 4ᵇ 5ª; 6, 2; 9, 3ᵇ 4ª; § 10; 11, 3ᵇ—13, 4ª; 19, 3—5; 20, 2—3ª; 21—32, 4; 23, 2—3ª; 23, 4ᵇ—25, 6ª. — Versus 3—8 respondent nostri libelli paribhâshae (I, 3—13). Variarum lectionum, quae nostram adjuvent recensionem, fere nihil praesto est (praesertim quum editor nimium

[1]) toyagrahaṇaṃ; herbarum incantatio; regis insignia parantur; sacrificat purohitaḥ et „pañca gaṇân-vâcayet-dvijottamân“; deinde „tûryâṇy abhimantrya“ solium ascendit et „ma[ṅgalaṃ]—catushkaṃ caturdikshu prakalpayet“, cum benedictione: „âçishas te hi dâsyanti! tushṭâ janapadâ bhuvi! | evam prajâ 'nurajyeta, pṛthivî ca vaçâ bhavet!“ Sic novus rex, singulis ministris benigne salutatis, subit dignitatem.

[2]) In Bibliotheca Indica, Calcutta 1877. Praedixerat de his frustis Aufrecht in Catalog. Oxford. p. 7ᵇ.

indulserit codicum corruptioni); sed nota açvapûrvâ, v. 55 (vid. sup. p. XXI, adn. 2) et: saṃsṛjet saha, v. 66 (Ṛgvidh. II, 50, 5ª). Seram originem ostendunt v. 21ª: vinirdiçet (!sc. sacerdos consulentibus, ut in Ath-Pariçishṭis, vid. sup. p. XXI, adn. 1) et mokshaṃ, v. 21ᵇ[1]). — Sâmavidhânaṃ, quod exhibet adh. 260 çlokis viginti quatuor, item ex altero illo, quod editum est, excerptum esse constat. Ne hoc quidem opusculum omnia Brâhmaṇi pratîkâni singulatim continet; sequitur vero diligenter illius libri ordinem (inde ab I, 4, 12 — III, 6, 11); unus versus 24ᵇ quo tendat nescio. — Jam cetera capita: Yajurvidhânaṃ (84 çl.) et Atharvavidhânaṃ (25 çl.) quod ad nos pervenerunt admodum juvat; etenim fuisse quondam illorum Vedorum in litteris libros nostrorum vidhânorum (Ṛg° et Sâma°) utique similes[2]), certo sunt documento: plane idem eorum est argumentum, eadem videtur fuisse forma. Quorum illud, quoad vidi, Vâjasaneyisaṃhitae tenorem plerumque sequitur; et perhibet interdum res admodum notabiles. Inest in vv. 3—8 quasi samillakshaṇaṃ; 8ª—9ª vadhakarma et vaçyakarma cum imagine (pratikṛtiḥ, vid. p. XIII, adn. 5); 10ᵇ: pratyañgireshu caerimonia; 11ª in vidvesho sacrificantur alae cornicis et ululae; 11ᵇ lunae defectus (candragrahaḥ); 12 medhâjananaṃ; 13—14ª uccâṭanaṃ (clavo in domo inimici figendo); 17ª kanyâlâbhaḥ; 18ᵇ svapne paçyati Çaṃkaraṃ; 21ᵇ, 22ª iterum amicae captatio (acu defossa); 23—24 janasya priyatâm iyât; 25—28 rudrahomaḥ parâ çântiḥ; 34ᵇ et 36ᵇ mucyate vikṛtâd abhicârât; 43ª vapane, lavane; 62ª homaḥ vâstudosbanut; 62ᵇ dveshaṃ nâpnoti kenacit; 64ª vaçîkaraṇaṃ; 55ᵇ, 56ª et 60 et 66—73ª et 90ᵇ râjakarmâṇi (vid. p. XXI, adn. 1); 74ª çivasaṃkalpaḥ (vid. p. XXV); 76 contra caurabhayam; 77—80ª vaçîkaraṇaṃ; 83 mantrâḥ gṛhayajñe et drumayajñe; multa alia. Unde, antiquius illud Yajurvidhânaṃ nobis deperiisse, quantopere dolendum sit elucet. — In Atharvavidhâno nec rerum (phalorum) nec saṃhitae (pratîkorum) ordinem potui deprehendere (cf. p. I): immo idem est qui Ath-Pariçishṭorum discursus. Potest quidem ex illis confectum esse opusculum hoc; noverat enim auctor ea quae nos habemus Pariçishṭâni: id quod elucet ex adhyâyo insequenti „utpâtaçântiḥ“ (262), qui multos repetat ex Pariçishṭis (imprimis 67—72) versus

[1]) Jamtum cum ingenuo nostro libello falsa ferebantur, cf. vv. 44—47 (kṛshikarma, Ṛ. II, 13, 6) et 54—56 (çrisûktaṃ, Ṛ. II, 18, 2); deerat autem Ṛ. III, 26—42.

[2]) cf. yajushâṃ ca vidhânakaṃ in Ind. Stud. III, 270; et supra p. XXXI.

(ut vv. 15, 16$^{b}$, 17$^{a}$, 18—20; 25$^{c}$, 26$^{a}$, alios)[1]). Itaque in Atharvavidhâno 1$^{c}$—6$^{a}$ nominantur decem gaṇâh ex „gaṇamâla“ (Par. 32: 1, 24, 10 et 28, 12 et 29, 13, 9, 11, 14, 5, 17); 6$^{b}$—9$^{a}$ octodecim çântayaḥ; 9$^{b}$— 20 variorum pratîkorum laudantur phalâni; 21 Atharvaçiraḥ; 22—25: samillakshaṇaṃ. —

Redeo ad nostrum libellum: qui quanto semper in usu fuerit, patet jam ex interpolationum et numero amplo et vetustate. Prope omnes enim auctores, ubicunque citatos arripui Ṛgvidhâni locos, textum verborum quem nos habemus noverunt eundem, veteratorum ut ita dicam pannis obsitum. — De Agni-Purâṇo diximus. Deinde Jyeshṭha-Ṛgvidhânaṃ (de quo infra), quae fuerit ipsius tituli auctoritas, documento est; locos quidem surripit duo (vid. adnot. Ṛgvidh. I, 25, 4; III, 29, 5). — Suparṇâdhyâyi de furto vid. p. XXV, adn. 2; de khilorum locis p. XXI, adn. 2; de Shaḍguruçishyo citante p. II[2]). — Sâyaṇaḥ quoque exscripsit, vid. adnot. ad Ṛgvidh. I, 26, 6 (I, 7, 2 nostrone ex libello, an ex Mânavo?). — Postremo Nârâyaṇaḥ, qui interpretatur Çâṅkhâyanagṛhyaṃ[3]), assidue utitur Ṛgvidhâno; de locis codicis Ch. 712 vide adnot. ad Ṛgvidh. I, 12, 5; 20, 5$^{a}$; 30, 1$^{b}$ 2$^{a}$; II, 13, 4$^{a}$ et 5; 16, 4$^{b}$—17, 1$^{a}$; 33, 1$^{b}$, 2$^{a}$[4]) et 3$^{b}$—5; III, 22, 3$^{b}$ et (omisso çloko 4) 5 et 23, 1$^{a}$ („ity ârabhya“), 24, 4$^{b}$ 5$^{a}$; IV, 6, 2; 27, 3$^{a}$; in codice bibl. Reg. Berol. Orient. fol. 602 citantur[3a]) versus I, 3, 4$^{b}$—4, 1$^{a}$ (fol. 107$^{a}$); 4, 4$^{a}$ (fol. 154$^{b}$); 17, 4 (fol. 126$^{a}$); II, 29, 1 (fol. 187$^{a}$); 30, 5 (fol. 181$^{a}$: lupye-saha saṃviçet-°âjyasya); IV, 27, 3$^{a}$ (fol. 105$^{a}$).

Antequam finem ponimus operae, jam aliorum librorum ex nominibus ne spes quaedam frustra concipiatur monendum est. Sunt enim Laghu-Çaunakî et Vṛddha-Çaunakî (Verz. d. Berl. S-H., No. 1247 et 1248) haud multum discrepantes recensiones duae ejusdem libelli, qui continet infimi temporis opus astrologicum (vid. Weber in catalog. p. 348). — Porro quod codicis Ch. 488$^{b}$ (Verz. d. B. S-H. No. 1173) quaedam pars

[1]) In ipsis vero Pariçishṭis (id quod monuerim praeteriens) dharmaçâstrorum mentio fit (44, 2 et 3): itaque loci repetuntur Yâjñavalkyi (I, çl. 245, in Par. 44, 3) et Âpastambi (? cf. eum, quem Grube Suparṇâdh. p. XV citat, cum persimili in Par. 44, 2).

[2]) Desinit ejus codicis fol. 68: „udakaṃ cyâva —“, deinde desunt omnino foll. 69—97; id quod Weber adnotavit in catalogo p. 479.

[3]) cf. Ind. Streif. II, 298. [3a]) Benigne mecum communicavit i. v. dr. Oldenberg.

[4]) 33, 2$^{a}$: duḥavapnaghniḥ Nârâyaṇaḥ explicat: — „ity âdityâ ava hi khyatety (v. 11) asyâḥ phalaṃ“; ego traxi ad hymni vv. 14—18 (cf. Âçv.-gṛh. 3, 6, 5).

(fol. 69ª sqq.) prae se fert titulos: Rg° Yajur° Sâma° Âtharvaṇa-vidhânaṃ, nihil inest nisi rudis quaedam excerptio ex Anukramaṇi alicunde obiter correpta, quae selectis quibusdam saṃhitarum pratîkis mera nomina exhibeat deorum, poëtarum, metrorum. — Postremo dicendum est de Jyeshṭha-Ṛgvidhâno[1]) illo infimae originis opusculo[2]). Tribus tantummodo ejus locis nominatur Çaunakaḥ: primum in exordio (çaivaçrî-anantacaraṇebhyo namaḥ | Çaunaka uvâca.), deinde in fine paragraphi primi (iti mantrasiddhiḥ | Çaunakaḥ), postremo in fine alterius adhyâyi (iti Çaunakaproktam ṛgvidhânaṃ samâptaṃ | namaḥ Çaunakâya). Introducitur Çaunakaḥ colloquens, id quod jam primum Purâṇis et „tantraṃ“ dictis libris moris esse constat; accedit ut stilus ipse infimorum temporum abundet vestigiis. Insunt vero Ṛksaṃhitae pratîkâni circiter quadringenta triginta[3]), sine ordine disjecta; quamquam occurrit interdum idem qui in saṃhita „Vulgata“ hymnorum tenor, neglecto videlicet interno verborum (mantrorum) ac rerum (phalorum) consensu, ita ut peccatorum indici arido et exili quilibet versuum tenor quasi agglutinetur[4]). In fine operis qui sequuntur octo paragraphi nihil continent nisi çlokos triginta novem ex ipso libro selectos; quos quamobrem scriba huc compegerit, qui dicat nemo est.

Praesto mihi fuerunt ad Ṛgvidhânaṃ edendum codices tres, qui omnes sunt bibliothecae Regiae Berolinensis.

1) cod. A; Ch. 52 (Weber 125) foll. 40. In fine leguntur, quae Weber (l. c.) communicat verba.

Sequuntur deinde versiculi illi, quos dedi in fine libri[5]); postremo additur aliena manu: „Bâlakṛshṇena sakṛt saṃçodhya“.

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[1]) Verz. d. Berl. S.-H. No. 126; Kuhn in Ind. Stud. I, p. 104; hic supra p. II, adn. 2. Fuitne aliquid simile etiam in Atharvavedi litteris? cf. verba Ath-Pariçishṭi 49 (Verz. d. Berl. S.-H. p. 92): lakshaṇagranthâ bhavanti: câturâdhyâyi[kam] prâtiçâkhyaṃ, pañcapaṭakâdaṃ (?), jyeshṭhavidhi[r], bṛhatsarvânukramaṇî ceti.

[2]) Haud multo superiorem puto illam in Mânavadharmaçâstri libro undecimo interpolationem (vv. 247—262) quae et ipsa praebeat exiguum „Ṛgvidhânaṃ“ (mantraiḥ Çâkalahomîyaiḥ, v. 256); notabilis sane est qui occurrit casus accus.: çuddhavatyaḥ v. 249 (vid. sup. p. VII init.; Ṛgvidh. I, 11 2ᵇ et 4).

[3]) Ex quibus circ. 127 competunt maṇḍalo decimo, primo c. 98, sexto 57, quinto 48, secundo 85, octavo 27, nono 17, tertio 14, septimo 12, quarto 10.

[4]) Proprii mantrorum usus quaecunque remanserunt vestigia, suo loco adnotavi in Ṛgvidhâno.

[5]) Similia affert M. Müller, Ṛgv. vol. I preface, adnot. h (p. XI).

Hunc codicem A. D. 1645 a Nâṭnâko, Haribhâis filio, Senâpurae (vicus videtur esse urbis Benares) jussu Harirâmi scriptum esse docemur.

Satis diligenter ac perspicue scriptus, insuper bis emendatus est, iterum quidem a Bâlakṛshṇo: cujus industria effectum est, ut non solum scribae, sed etiam ipsius auctoris interdum quae viderentur menda corrigerentur. (vid. ad III, 3, 2 juhvan; 4, 1, ceha vṛddhayaḥ). Ceterum, id quod omnium fere librorum Ṛgvedo annexorum proprium esse novimus, ut literae ḍ et l scribendo permutentur, in hoc non minus quam in ceteris codd. factum est. Porro quod anusvâraḥ ante literas sibilantes saepius anunâsiko exprimitur (id quod imprimis est codicis B), in A nisi II, 8, 1 et 13, 5 non occurrit. — „samrâjaṃ“ (II, 31) et „samrâjñî“ (III, 23) sicut in ceteris codd., sine anusvâro scriptum videmus lege quadam Ṛk-Prâtiçâkhyi. (cf. Ind. Stud. IV, p. 212; Benfey, Sâmaveda, p. XXXIX).

Antiquiorem illam scribendi consuetudinem, qua vocales e, o, au, ai praeposito notentur ductu, aequat hodierna; neque ulla, ut videtur, lex est praeter licentiam. Archetypum vero hujus codicis judico fuisse potissimum; quem a scriba quodam ex gente Vasishṭhorum oriundo auctum esse, ex III, 4, 2 et I, 7, 3[1]) potest fortasse concludi.

2) cod. C; Ch. 50 (Web. 123) foll. 59; in fine scripta sunt haec: „saṃvat 1694 varshe âshâḍha çu di 7 ravau çu | kîkâbhâîyena lishitaṃ etc. (vid. Weber in catalogo).

Qui Kîkâbhâîyaḥ ubi vixerit, discimus ex codice Ch. 595 (Verz. d. B. S-H, No. 34: Çaunaki prâtiçâkhyaṃ est), qui eodem anno (A. D. 1638) ejusdem Harirâmi jussu scriptus est „avimukta-Vârâṇasî-sthâne“. Itaque hunc nostrum codicem C. quum et eodem et tempore et loco ejusdemque viri jussu exaratum esse constet, vel maxime cum A codice consentire jamnunc conjiciemus. — At possunt in eo discerni quatuor fere manus, quarum prima (usque ad fol. $18^b$ = II, 23, 1), litteris satis claris, eundem quem B archetypum sequi videtur; corrigitur vero secundum A aut ejus archetypum. Altera deinde (ad fol. 26 = III, 9, 2) scriptione quidem minus nitida sed mendis paene integra, ad lectiones codicis A proxime accedit; tertia (correctoris, ut

[1]) conf. lex. Petrop. s. voc. kṛchrâtikṛchra, 2) („yathâ Vasishṭhaḥ“!); fuit vero ille versuum „Vasishṭhadveshiṇyaḥ“ (II, 4, 4) non eo, quo Durgaḥ, timore. (cf. Roth, Z. L. u. G. p. 108.)

videtur) manus unum tantum folium (numero 27 iterum notatum) ad replendam contextus lacunam inseruit. Quarta, (inde a III, 13, 1) litteris magnis quidem sed parum diligenter exarans, ad codicis A auctoritatem (sicut secunda manus) prope accedit; corrigitur vero ex cod. B aut ex ejus archetypo. — Unde appareret, hunc codicem C proprii quidem momenti esse plane nullius, quippe qui nihil referat, nisi aut A aut B codicum auctoritatem. Accedit quod Kîkâbhâiyaḥ ille ex proprio penu nonnulla videtur addidisse (vid. adnot. crit. I, 12; 36; 39. III, 11). Ceterum hic quoque praeter vulgarem scribendi rationem antiquioris illius, de qua diximus, apparent reliquiae; proprium vero habet hic codex, quod, verbis concurrentibus, n literae ante s non raro addit t euphonicum (vid. Ind. Stud. IV, 216, 14; Aufrecht, Ṛgv. II, p. VI).

3) cod. B; Ch. 51 (Weber 124); foll. 38. — Ita perorat scriba: „saṃvat 1507 caitra va di uçanau | duve etc.“ Scriptus est codex[1]) jussu trium filiorum Govardhani, A. D. 1451, tempore igitur satis remoto[2]); litteris quidem mediocribus, sed perspicue multaque cum diligentia confectus.

Quae emendavit altera manus, nec multa sunt neque graviora; addidit autem illa manus ab initio usque ad III, 37 in fine singulorum paragraphorum numeros çlokorum, nec non in fine priorum adhyâyorum (I et II) numerorum ut videtur summas (162 et 187; quarum haec est justa, illa desiderat çlokos octo). De scriptione antiquiore eadem fere quae ad codicem A sunt dicenda; praevalet fortasse illa. —

Qui codices, quod meum judicium est, pendent ex duobus archetypis (B. et A - C), quorum et vetustas et auctoritas videtur fuisse eadem nequaquam mediocris; qui tamen non ita conspirabant, ut ex eodem jam fonte eos fluxisse appareat. Spurios illos, quorum major est circuitus, locos complures utroque in archetypo scriptos fuisse patet; itaque etiam ex ipsa codicum facie interpolationum coarguitur vetustas (vid. p. XXXIV).

Exstant libelli nostri, quod ego sciam, praeterea codices complures, quorum nullo me uti potuisse doleo:

4) E. I. H. 1732 (cf. M. Müller Hist. cf. A. S. L. p. 234, adn. 1; Ṛgv. vol. II ad p. 390, 4 sqq. var. lect.).

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[1]) Fuit postea Çrîkaṇṭhi, deinde Raghunâthi, postremo Hariçaṃkari.

[2]) Vetustate septimus est omnium qui in bibl. Reg. Berol. asservantur codicum Saṃscritorum.

5) Catal. Oxford. p. 382ª, No. 449; de quo Aufrechtius ita disserit: „lit. devan.; charta Indica; foll. 54; — anno 1707 Màndhâtâpuraе exaratus.“

6) 7)? Râjendralâla Mitra in „Notices of Sanscrit-Mscr.“ Vol. III, Part. II, Appendix p. XXI nominat: Vṛhad-Ṛgvidhânaṃ et Çaunaka-Laghvṛgvidhânaṃ: quae adjunctiones videntur recensiones significare diversas[1]).

8) In catalogo mscr. Haug. No. 80 invenitur „Ṛgvidhânakârikâ“ 88 foll. (usque ad fin. Ashṭ. I).

Contextum libelli, ut nunc res se habet, traditum nobis esse satis integrum, jure dici potest. Versuum ordinem bis mutavi (vid. adnot. critic. II, 7 et 35; idem fecit Shaḍgur. II, 22, 2); desideravi versum unum (II, 16, 1). Conjecturas maxime manifestas in textum recipere non dubitavi, adnotata sane codicum lectione. Rationem vero qualem codices exhibent scribendorum verborum interdum, opinor, paululum disturbavi; nec nimium interest[2]). — Restat, ut gratias referam plurimas A. Webero praeceptori dilectissimo, cujus et consilio et opera jam inde ab initio studiorum totum me esse nixum recordor libenter.

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[1]) cf. supra: Laghu° et Vṛddha°; Jyeshṭha°; Ind. Stud. I, p. 284 sqq.; p. 246 adnot.

[2]) Ubicunque occurrit geminatio non antecedente litera r (sc. ddh), anunâsikaḥ pro anusvâro (vid. p. XXXVI), t illud supervacaneum (in cod. C, vid. p. XXXVII), diligenter notavi; contra inconstantior fui in litteris t et dh post lit. r geminandis, nec non in visargo tollendo ante sibilantes junctas (st, sy, sr, çl etc.).

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## Loci in ipso libello corrigendi:

I, 2, 5ᵇ scribas ṛshiṇâ; 27, 5ª ante hunc hemistichum adde ancum; II, 35, 4ᵇ scr. anushevayet[104]; III, 4, 2ª scr. yathâ[11]; 7, 1ᵇ scr. sthâlîpâkaṃ; 18, 3ª prasâdhayet; IV, 17, 3ᵇ scr. ninayen. Praeterea vide p. VIII, adnot. 1; XVIII, adn. 2; XIX, adn. 2; XXIII, adn. 1; XXX, adn. 1—3.

# Ṛgvidhânaṃ.

oṃ namo gaṇeçâya | oṃ nama ṛgvedâya[1] |.

## I.

(1) svayambhuve brahmaṇe viçvagoptre
namas kṛtvâ, mantradṛgbhyas tathaiva,
vivakshur asmy ṛgvidhânam purâṇam
purâ dṛshṭam ṛshibhir mantradṛgbhiḥ |
2. mantrebhyo mantradṛgbhyaç ca samâmnâyânupûrvaçaḥ
karmaṇâm ṛshidṛshṭânâṃ vidhim provâca Çaunakaḥ |
3. ṛshibhir vividhâ mantrâ dṛshṭâ dṛshṭaprayojanâḥ
prayojanâya coddishṭâs tasmiṃs tasmin pradarçitâḥ |
4. nânârthâni ca karmâṇi, çântipushṭyâçrayâṇi ca,
siddhayaç ca tapomûlâḥ çraddadhânasya kurvataḥ |
5. stutyâdayo ye vikârâḥ pradishṭâs,
tathâ 'rthavâdâ[2] ṛkshu sûkteshu caiva,
yair yaiḥ kâmair ṛshibhir devatâç ca
tushṭûshyante, tân çṛṇushvocyamânân |
6. âyuḥ, svargo, draviṇaṃ, sûnavaç ca —
caturvidham proktam âçâsyam agre;
anye kâmâḥ çataçaḥ sampradishṭâḥ
saṃstuvadbhir ṛshibhir devatâç ca | 6 |
(2) siddhâ mantrâ vidhinâ[3] brâhmaṇasya;
phalaṃ yachanti, vidhivat prayuktâḥ;
satyaṃ teshâṃ[4] sâdhanaṃ: saṃyamaç ca,
çamas, titikshâ, 'nasûyâ, damaç ca |
2. [tasmâd dvijâḥ praçântâtmâ, japahomaparâyaṇaḥ
tapasy adhyayane yukto bhaved, bhûtânukampakaḥ |
3. kshatriyo bâhuvîryeṇa tared âpadam âtmanaḥ,
dhanena vaiçyaçûdrau tu, japahomair dvijottamaḥ |

1. (5) cf. Bṛhad-Devatâ 1, 7, sqq. (Yâska, Nir. VII, 3). — (6) cf. Bṛh-Dev. 1, 2. — 2. (2) cf. Manu, 6, 8. — (3) = Manu, 11, 34; cf. ibid. 2, 155, alias.

4. tapasâ svargam âpnoti, tapasâ vindate mahat;
tapoyuktasya siddhyanti[6] karmâṇi niyatâtmanaḥ: |
5. vidveshaṇaṃ, saṃvananaṃ, vishaghnaṃ, roganâçanaṃ.
yena yenârtham rshiṇâ yadarthaṃ devatâ stutâḥ, | 5 |
(3) sa sa kâmaḥ samṛddhiç ca[6] teshâṃ teshâṇi tathâ tathâ.
tâni karmâṇi vakshyâmi, vidhânâni[7] ca karmaṇâṃ |]
2. puraçcaraṇam âdau tu karmâṇâṃ siddhikârakaṃ;
svâdhyâyâbhyasanasyâdau prâjâpatyaṃ cared dvijaḥ |
3. keçaçmaçrulomanakhân vâpayitvâ "plutaḥ çuciḥ
tishṭhed ahani, râtrau tu çucir âsîta, yâgyataḥ |
4. [satyavâdî pavitrâṇi japed, vyâhṛtayas tathâ;
oṃkârâdyâs tu tâ japtvâ, sâvitrîṃ ca tad ity ṛcaṃ, |
5. âpo hi shṭheti sûktaṃ tu, çuddhavatyo, 'ghamarshaṇaṃ,
çaṃvatyaḥ, svastimatyaç ca, pâvamânyas tathaiva ca, | 5 |
(4) sarvatraitat prayoktavyam âdâv ante ca karmaṇâṃ.
â sahasrâd, â çatâd vâ, daçântam athavâ japed |
2. oṃkâraṃ vyâhṛtîs tisraḥ, sâvitrîm athavâ 'yutaṃ.
tarpayitvâ 'dbhir âcâryân, ṛshîṃç, chandâṃsi, devatâḥ, |
3. prapadyeta virûpâksham, raudram mantragaṇaṃ japet.[8]]
anâryair na ca bhâsheta, na çûdrair, nâpi garhitaiḥ |
4. na rajasvalayâ nâryâ, patitair nântyajair nṛbhiḥ,
na devabrâhmaṇadvishṭair, nâcâryagurunindakaiḥ, |
5. na mâtṛpitṛvidvishṭair; nâvamanyeta kaṃcana.
[maṅgalâcârayukta syât, trir ahno 'bhyupayâd[9] apaḥ] | 5 |
(5) ante dvâdaçarâtrasya sthâlîpâkam prakalpayet;
agnaye câtha sômâya, tṛtîyâṃ ca tayoḥ saha, |
2. vaiçvadevîṃ ca raudrîṃ ca juhuyâd uttare tataḥ,
avasânasya pataye, tathâ 'numataye 'pi ca, |
3. dhanvantaraya ity anyâṃ, gandharvâpsarasâm api.
daçamî brâhmaṇaspatyâ, parâ tu brahmaṇe smṛtâ |
4. sarasvatyai, tathâ vishṇor, antyâ sauvishṭakṛty api
âjyâhutaya evâdau; sthâlîpâke hute punaḥ |
5. hutvâ 'gniṃ tarpayed viprân, pitṛbhyaç ca prakalpayet;
tataḥ çesham vidhânena çucir bhuñjîta, vâgyataḥ | 5 |

2. (4) cf. Manu, 11, 233—44. — (5) cf. infra II, 20; III, 40. — 3. (4) Ṛ. 3, 62, 10; cf. Manu, 2, 75—84. — (5) Ṛ. 10, 9; 8, 84, 7—9; 10, 190; 7, 35; 5, 51, 11—15; maṇḍ. 9; — cf. infra I, 11; III, 4; Manu, 8, 106; 11, 132; Yâjñav. 3, 30; Manu, 11, 249; infra I, 12; IV, 23; Manu, 11, 259; 260; Yâjñav. 3, 302. — 4. (3) cf. Ath-Pariç. (secundum Weberi numerationem) 32, 17; 74, 4, 6. — Manu, 11, 223; Sâmavidhân. 1, 2, 5. — (4) cf. Manu, 4, 57. — (5) cf. Manu, 4, 135 sqq.; 145; 11, 259; 6, 22; Yâjñav. 3, 3. — 5. cf. Manu, 3, 85; 86; Sâmavidh. 1, 3, 7; 2, 5. (Gautama-DÇ. adhy. 26.)

(6) kṛchrâṇâm esha[10] sarveshâṃ vidhir ukto 'nupûrvaçaḥ,
prâjâpatyâtikṛchrasya, tathâ sâṃtapanasya ca |
2. [parâkasya ca kṛchrasya vidhiç, cândrâyaṇasya ca.
ekena çuddhim âpnoti, dvâbhyâm pâpaiḥ pramucyate |
3. tribhiḥ siddhyanti[11] mantrâç ca mucyate copapâtakaiḥ,
caturbhir bhrûṇahatyâyâs, tathaivâyâjyayâjanât, |
4. pañcabhiḥ pâtakaiḥ sarvair dushkṛtaiç ca pramucyate.
taptakṛchreṇa sarvâṇi pâpâni pratibâdhate. |]
5. cândrâyaṇaṃ sahâdyantam ebhiḥ kṛchraiḥ samaṃ smṛtaṃ.
tribhiç cândrâyaṇaiḥ pûto brahmalokaṃ saṃaçnute, | 5 |
(7) ashṭâbhir devatâḥ sâkshât paçyeta varadâs tathâ;
chandâṃsi daçabhir jñâtvâ, sarvân kâmân samaçnute. |
2. [tryaham prâtas, tryahaṃ sâyaṃ, tryaham adyâd ayâcitaṃ,
tryaham paraṃ ca nâçnîyât prâjâpatyaṃ caran dvijaḥ |
3. ekaikaṃ grâsam açnîyât tryahâṇi trîṇi pûrvavat
tryahaṃ copavased antyam atikṛchraṃ caran dvijaḥ[12] |
4. gomûtraṃ, gomayaṃ, kshîraṃ, dadhi, sarpiḥ, kuçodakaṃ
ekarâtropavâsaç ca kṛchraḥ sâṃtapanaḥ smṛtaḥ |
5. etam eva tryahair yuktam mahâsâṃtapanaṃ viduḥ;
upavâsas tu saptâhaṃ çiçusâṃtapanaṃ smṛtaṃ ] 5 |
(8) taptakṛchraṃ caran vipro jalakshîraghṛtânilân
pratitryaham pibed ushṇân, sakṛt snâyî samâhitaḥ |
2. niyatas tu pibed apaḥ, prâjâpatyavidhiṃ smaran[13]:
yatikṛchraṃ vadanty etad rapasâṃ apanodanaṃ |
3. yatâtmano 'pramattasya dvâdaçâham abhojanaṃ
pârâko[14] nâma kṛchro 'yaṃ sarvapâpâpanodanaḥ |
4. ekaikaṃ hrâsayet piṇḍaṃ kṛshṇe, çukle ca varddhayet
upaspṛçaṃs trishavaṇam: etac cândrâyaṇaṃ smṛtaṃ[15] |
5. etam eva vidhiṃ kṛtsnam[16] âcared yavamadhyame
çuklapakshâdini yataç caraṃç cândrâyaṇavrataṃ | 5 |
(9) caturaḥ prâtar açnîyâd vipraḥ[17] piṇḍân kṛtâhnikaḥ
caturo 'stam ite sûrye — çiçucândrâyaṇaṃ smṛtaṃ |

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6. de kṛchris in universum vid. lex. Petrop. sub singulis vocc; Gaut-Dh. Ç. adh. 19; 26; 27; Sâmavidh. 1, 2; Manu, 11, 191; 197; (158); Yâjñav. 3, 50; 260; 263—65; 270; 274; 282; 283; 288—89; 293; 328; Ath-Pariç. 49; 65, 3; 69, 8; 70, 2; 9; nostr. libr. II, 18; 81 (!); IV, 15; Jyeshṭha-Ṛgvidh. 2, 87; 3, 7; 8. — 7. (2) = Manu, 11, 211; citat Sâyaṇus ad Sâmavidh. 1, 2, 3. — (3) = Manu, 11, 213; cf. Sâmavidh. 1, 2, 7; Yâjñav. 3, 320. — (4) = Manu, 11, 212; cf. Yâjñav. 3, 315. — (5) cf. Yâjñ. 3, 316. — 8. (1) = Manu, 11, 214; cf. Yâjñ. 3, 318. — (3) = Manu, 11, 215; cf. Yâjñ. 3, 321. — (4) = Manu, 11, 216; cf. Yâjñ. 3, 324—26. — (5) = Manu, 11, 217. — 9. (1) = Manu, 11, 219.

2. ashṭâv ashṭau samaçnîyât piṇḍân, madhyaṃdine sthite,
niyatâtmâ havishyasya — yaticândrâyaṇavrataṃ[18]. |
3. yathâ kathaṃcit piṇḍânâṃ tisro 'çîtîḥ samâhitaḥ
mâsenâçnan havishyasya candrasyaiti salokatâṃ |
4. etad rudrâs, tathâ "dityâ vasavaç câcaran vrataṃ
sarvâkuçalamokshâya[19] marutaç carbhubhiḥ saha |]
5. yâvakaḥ saptarâtraṃ tu[20] pâtavyo niyatâtmanâ
sthânâsanatrishavaṇair, japatâ pâvanâni ca | 5 |
(10) ekaikaṃ saptarâtreṇa punâti vidhivat kṛtaḥ:
tvagasṛkpiçitâsthîni, medo, majjânam eva ca. |
2. [ekaikaṃ saptarâtraṃ tu tvagâdînâṃ viçodhanaṃ.
ebhir vratair vipûtâtmâ kuryât karmâṇy atandritaḥ. |
3. ishṭân kâmâṃs tataḥ sarvân avâpnoti, na saṃçayaḥ.
kaṇapiṇyâkatakrâṇâṃ ekaikaṃ çodhanam bhavet. |
4. çuddhâtmâ karma kurvîta satyavâdî, yatendriyaḥ[21].
evaṃçuddhasya karmâṇi mantrair vakshyâmi yad[22] yathâ. |
5. trirâtraṃ evopavased âditaḥ sarvakarmaṇâṃ,
trîṇi naktâni vâ kuryât; tataḥ karma samârabhet. | 5 |
(11) nityaprayogiṇâṃ caiva prayogâdau vrataṃ tryahaṃ;
uparishṭâd upavaset, kṛtvâ vâ sâṃnipâtikaṃ[23] |
2. âyushyâṇy eva karmâṇi mantrayuktaḥ samârabhet[24].
çaṃvatyaḥ svastimatyaç ca japeta, trivṛta ṛcaḥ. |]
3. araṇye codite[25] sûrye diçaṃ prâpyâparâjitâṃ,
prâcîṃ athottarâṃ vâ 'pi, çucau deçe samâhitaḥ |
4. [savâsâḥ, saçirasko 'psu snâtvâ, 'bhyukshya japed dvijaḥ
çuddhavatyas, tathâ 'bvatyaḥ, pâvamânyo, 'ghamarshaṇaṃ |]
5. evaṃ trir âplutya çuciḥ prâṇâyâmân[25a] samâcaret
trîn, shal, ashṭau, dvâdaça vâ, sholaçâshṭâdaçâpi vâ | 5 |
(12) [â çatâd vâ "yamet prâṇân japan brahmâghamarshaṇaṃ;
yâvad vâ manasas tushṭis, tâvat prâṇân[25b] ṣamâyamet |
2. yathâ yathâ manas tasya dushkṛtaṃ karma garhati,
tathâ tathâ çarîraṃ tat tenâdharmeṇa mucyate |]
3. prâṇâyâmair dagdhadoshaḥ çuklâmbaradharaḥ çuciḥ
yathâvidhy apa âcamya ârohed darbhaprastaraṃ |
4. pavitrapâṇiḥ kṛtvâ tu upastham dakshiṇottaraṃ,
diçor evântaram prekshyânimisham, châdya cakshushî |

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9. (2) = Manu, 11, 218. — (3) = ibid. 220; cf. Yâjñ. 3, 327. — (4) = Manu, 11, 221. — (5) cf. Gautama-D. Ç., adh. 19; lex. Petrop. s. v. yâvaka. — 10. (3) cf. Manu, 11, 92; Yâjñ. 3, 254. — 11. (1) cf. Sâmavidh. 2, 1, 2. — (2) cf. supra §. 3; Ṛ., 9, 11; cf. Sâmavidh. 2, 1, 4. — (4) cf. supra §. 3. — 12. (1) cf. Manu, 11, 233. — (2) = Manu, 11, 229.

5. oṃkâraṃ vyâhṛtîs tisraḥ sâvitrîṃ ca tad ity ṛcaṃ —
manasaitâ anudrutya vedâdiṃ samupakramet. | 5 |

(13) mandram eva paṭhet prâtar, uccair madhyaṃdine paṭhet,
uccair[26] evâparâhṇe tu; saṃdhyâkâla upâramet |

2. brâhme muhûrtta utthâya, trir âplutya paṭhed dvijaḥ,
madhyamâṃ vṛttim âsthâya, na drutâṃ, na vilambitâṃ |

3. pûrvâṃ saṃdhyâṃ japaṃs tishṭhed, upâsîta ca paçcimâṃ;
na cântarâ vyâhareta viramed vâ kathaṃcana |

4. [viramed brâhmaṇe prâpte, kâmaṃ tena tu saṃvadet;
çûdraṃ dṛshṭvaiva samprâptaṃ nâdhîyîta kathaṃcana |]

5. âgneyaṃ sûktam âdyaṃ tu mukhyam brahmarshisammataṃ
râyasposhakaraṃ dhanyaṃ japan vipro 'rtham âpnuyât[27] | 5 |

(14) [ṛshiṃ sarvam idaṃ[28] japtvâ saputraṃ, niyataḥ, çuciḥ
saṃhitâphalam âpnoti ṛgvedasya, na saṃçayaḥ |

2. ekâdaçaguṇaṃ hy etaj japan brahma sanâtanaṃ
sarvân kâmân avâpnoti pâpaiç ca parimucyate |

3. anaçnant[28a] saṃhitâm etâm prâtaḥ prâtar dine dine —
âyur vidyâṃ dhanam putrân gṛhâṃç[29] câpnoty anâmayân. |

4. etad brahma japan çûdrân nekshetânyâṃç ca tadvidhân;
prekshyâcamyodakam pûtaḥ paçyed gâm agnibhâskarau |

5. mandramjapo daçaguṇa, upâṃçu syâc chatânvitaḥ,
sâhasram mânasaṃ vidyâd: esha japyavidhiḥ smṛtaḥ | 5 |

(15) âdâv eva tu sâvitryâ karma kurvîta çântaye,
pushṭaye, dhanalâbhâya, paçulâbhâya, bhûtaye |

2. eshâ hi sammitâ[30] vedaiḥ sarvabrahmamayî nicṛt,
ugreṇa tapasâ dṛshṭâ Viçvâmitreṇa dhîmatâ. |

3. homâṃç[31] ca japayajñâṃç ca nityaṃ kurvîta caitayâ
sarvakâmasamṛddhyartham; param brahmedam ucyate |

4. eshaiva pratilomoktâ pacchaḥ çatruvinâçanî;
aksharapratilomeyam abhicâreshu çasyate. |

5. aksharapratilomeyâṃ yasmin yujyeta karmaṇi,
tad amoghaṃ vijânîyâd; etad vai brahmaṇo balaṃ |

6. vyâghâtakedhmasamidho aksharapratilomayâ
juhuyât, sârshapaṃ tailam, baibhîtakakṛtâ[32] srucaḥ |

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12. (5) citat Ch. 712, fol. 99a. — 13. (2) cf. Ṛkprâtiçâkh. 13, 18; Ind. Stud. IV, p. 269; Nâgârjuna (Chamb. 793a) fol. 9a init; Ch. 712, fol. 27a. — (3) cf. Manu, 2, 101—103; 4, 93; cf. Ch. 712, fol. 98b, 99a. — (5) Ṛ. 1, 1. — 14. (1) Ṛ. 1, 1—11. — (3) cf. infra I, 18; 23. — (5) cf. Manu, 2, 85. — 15. (1) Ṛ. 3, 62, 10. — (4) cf. Plato, Phaedrus, p. 264; Simrock, Hdbch. d. Deutsch. Mythol. p. 461; Ath-Pariç. 34; et infra III, 12; 15. — (6) e. c. cf. Ath-Pariç. 26 (samillakshaṇam).

7. ya ichet pîḍanaṃ çatror apivoccâṭanam punaḥ,
pacchaḥ sampîḍayec chatrûn, varṇaçaç ca pramâpayet[33] | 7 |
(16) ṛgvedâdyasya sûktasya vidhiṃ vakshyâmy ataḥ paraṃ,
yathâ ṛshir Madhuchandâḥ karmaitenâkarot purâ |]
2. çirasâ dhârayed agniṃ niyataḥ parivatsaraṃ
caturthaprâṇakâlîyo hutaçishṭam adan haviḥ |
3. juhvat trir upatishṭheta[34] satyavâdî dine dine;
vratakâle[35] tu sampràpta âgneyaṃ nirvapec caruṃ. |
4. anagnau dhyânamâtro 'gnir vratânte 'syopatishṭhati;
daheyam iti yaṃ cechet, taṃ dahaty eva pâvakaḥ. |
5. apsv apy agnir jvalaty eva tadvratasya mahâtmanaḥ,
samarddhayati taṃ ceshṭaiḥ kâmair vahniḥ prayatnataḥ | 5 |
(17) ataḥ paraṃ ṭrcâḥ sapta, vâyvàdyâ ye prakîrttitâḥ;
tân japan prayato nityam ishṭân kâmânt[35a] samaçnute |
2. Medhâtithâv ṛshau punaḥ sadasas patim ity ṛcaṃ
medhâkâmo japen nityaṃ juhuyâc câjyam etayâ |
3. syoneti pṛthivîm nityaṃ snâtvâ viprah çucir japet:
vindate mahatîm bhûmim asapatnâm akaṇṭakâṃ |
4. idaṃ vishṇur itîmâbhiḥ pañcabhiḥ çrâddhakarmaṇi,
aṅgushṭham anne 'vagâhya; tena rakshâṃsi bâdhate |
5. [aṅgushṭhamâtro bhagavân vishṇuḥ paryaṭate mahîṃ
ràkshasânâṃ vadhârthâya; tac chrâddhe prabarishyati |
6. akshayyaṃ ca bhaved annaṃ çraddhâbhaktisamanvitaṃ;
tasmâc chrâddheshu sarveshu aṅgushṭhagrahaṇaṃ smṛtaṃ[36]
7. saptajanmakṛtam pâpaṃ kṛtvâ câbhakshyabhakshaṇaṃ[37],
tad vishṇor ity apâm madhye sakṛj japtvâ viçuddhyati[38] |
8. ambayo yanti yâḥ proktâ navarcas tv abhishecanîḥ
âyushyâs tâḥ pariproktâ, bhaishajyâḥ, pâpamocanîḥ]
9. Çunaḥçepam ṛshim baddhaḥ, samniruddho 'thavâ japet:
mucyate sarvapâçebhyo[39], gadî câpy agadî bhavet |
10. ya ichec châçvatân kâmân indrât prâptum puraṃdarât,
sa shoḍaçabhir[40] evargbhir indraṃ stûyâd dine dine | 8 |
(18) Hairaṇyastûpam indrasya sûktaṃ karmâbhisaṃstavaṃ
taj japan prayataḥ çatrûn ayatnât pratibâdhate[41] |

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16. (1) Ṛ. 1, 1. — (4) cf. Sâmavidh. 3, 7, 2. — 17. (1) Ṛ. 1, 2 et 3. — (2) ib. 18, 6; cf. Jyeshṭh-Ṛvidh. 1, 7. — (3) ib. 22, 15; cf. infra II, 12; Nirukt. 9, 32 (et hic infra II, 28). — (4) ib. 22, 17—21; cf. Jy-Ṛvidh. 1, 14. — (6) cf. infra III, 2, 3. — (7) ib. 22, 20; cf. Ath-Pariç. 9, 2; et 15. — (8) ib. 23, 16—24 = A. v. 1, 4; cf. Ath-Pariç. 32, 21; 26; 27. — (9) ib. 24—30. — (10) ib. 30, 1—16. — 18. (1) ib. 32.

2. â kṛshṇenety ṛcâ tv eva yo nityaṃ sûryam arcati
prâtar, madhye, 'stagaṃ vâ 'pi, sa jîved agadaḥ sukhî |
3. [â kṛshṇenety ṛcaṃ tv ekâṃ[42], dhyâyan niçi divaukasaḥ,
agnau hutvaitayâ câjyaṃ, — dîrgham âyur avâpnuyât |]
4. ye te panthâ itîmâṃ tu sâvitrîm adhvago 'bhyaset:
svastimân vrajate 'dhvânaṃ, gṛhâṃç[43] câpnoty anâmayân |
5. sam pûshann iti yat sûktaṃ Ghauraḥ Kaṇvo jagâv ṛshiḥ,
adhvanyam etad vijñeyam paripanthyapasedhanaṃ |
6. raudrîbhiḥ shaḍbhir îçânaṃ tushṭûyâd yo dine dine,
sa nârînaragoçântiṃ çaṃkarât prâpnuyât sadâ |
7. [etenaiva shalarcena juhuyâd âjyam anvaham,
caruṃ vâ kalpayed raudram bhûtikâmo[44] 'tha parvasu |] 7 |
(19) ud ity udyantam âdityam upatishṭhed dine dine;
hṛdroganâçanaṃ hy etat paraṃ ârogyavarddhanaṃ |
2. dvishantam ity athârddharcaṃ, yaṃ dvishyât, taṃ japant[44a]
smaret:
âgaskṛt saptarâtreṇa vidvesham adhigachati |
3. [rogair gṛhîto rogî ca Praskaṇvasyottamaṃ ṛcaṃ,
ârogyam etat, prayato japen nityam anekaçaḥ |
4. uttamas tasya cârddharco dvishaddvesha[45] iti smṛtaḥ.
yaṃ dvishyât, tam abhidhyâyed, dṛshṭvâ cainaṃ japed idaṃ: |
5. âgaskṛc cet, trirâtreṇa vidvesham sa nigachati[46].
udayaty, âyur akshayyaṃ, tejo, madhyaṃdine japan | 5 |
(20) astaṃ vrajati sûrye tu dvishantam pratibâdhate.
ojas, tejas, tathâ "rogyaṃ, dvishaddvesham[47] prakîrttitaṃ |]
2. nava paçveti sûktâni, yâni jagau[48] Parâçaraḥ;
arâtînâṃ haret prâṇâṃç[49], chatrûṃç caiva niyachati[50] |
3. sauparṇâni pavitrâṇi sûktâny ekâdaçâbhyaset
vâñchan putrân paçûn vittaṃ svargam âyur anandhatâṃ |
4. âdhyâtmikîḥ ka ity etâ japaṃs[51] tu susamâhitaḥ
prâpnuyât sa paraṃ dhâma, viçvaṃ jyotiḥ sanâtanaṃ |
5. â-no-bhadrîyam âyushyaṃ vaiçvadevaṃ japan muniḥ
mumûrshur api, japtvaitat sarvam[52] âyur avâpnuyât | 5 |

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18. (2) ib. 35, 2. — (3) cf. infra, II, 22, 6. — (4) ib. 85, 11. — (5) ib. 42; cf. Jy-Ṛvidh. 1, 6; Âçval-grh. 3, 7, 10. — (6) ib. 48, 1—6. — 19. (1) ib. 50; cf. Bṛh-Dev. 3, 23; Shaḍgur. (Ch. 192) fol. 32a. — (2) ib. 50, 13b. — (3) ib. 50, 11—13. — (4) ib. 50, 13b. — 20. (2) ib. 65—73; cf. infra II, 13, 1. — (3) ib. 74—84? citat Suparṇâdhy. (ed. Grube) 1, 1 (praef. p. XV?); cf. Bṛh-Dev. 3, 24; legendumne: „ânandatâm"? — (4) ib. 84, 16—18. — (5) ib. 89; citat Ch. 712, fol. 98b.

(21) pitṛṇâṃ çrâddhakâle tu madhv ity etat tṛcam paṭhet:[53]
aghorâḥ pitaras tasya viçanti jyotir uttamaṃ. |
2. tvaṃ someti tu sûktena paçyec candram upoditaṃ.
upatishṭhet samitpâṇir mâsi mâsi navaṃ navaṃ: |
3. tam mâsaṃ tasya duḥkhaṃ hi na jâtu trividham bhavet.
Gotamena purâ dṛshṭam mṛtyor nâçanam âtmanaḥ. |
4. [udyantam upatishṭheta pûrṇe caitat samâhitaḥ:
vâsâṃsy api sa vindeta, candrasyaiti salokatâṃ |]
5. dhanakâmo japen nityam etâ iti tu nityaçaḥ,
snâtvâ çucis tu niyata: ishṭaṃ dhanam avâpnuyât | 5 |
(22) âyur îpsann imaṁ iti Kautsaṃ sûktaṃ sadâ 'bhyaset
âjyâhutîç ca juhuyât pratyṛcaṃ vâgyataḥ çuciḥ |
2. japed âplutya niyataḥ: sa sâkshâd âpadaṃ taret. —
apa naḥ çoçucad iti snâtvâ madhyaṃdine ravau |
3. çuddhikâmo yatâhâraḥ pratyṛcaṃ juhuyâd ghṛtaṃ,
samidho 'nvaham ashṭau vâ: sûktam etad aghâpahaṃ |
4. [yathâ muñjâd ivesîkâ, tathâ pâpât pramucyate.]
jâtavedasa ityâdi sadâ svastyayane japet; |
5. durge pathi prayâtasya nâsyâribhyo bhayam bhavet.
râjakârye çvayûthe vâ, abhiçasto[54] 'py anekadhâ, |
6. açakye pratibhâkârye, bhaye prâṇântike 'pi vâ,
[jâtavedasa ity etâṃ japaṃs, tebhyaḥ pramucyate. |]
7. sisâdhayishur arthaṃ ca prasthito manasâ japet:
siddhârthaḥ svastimân eti, pramîyeta na câdhvani | 7 |
(23) [kṛtârthaḥ svagṛhân gachann etâm eva sadâ 'bhyaset,
udite savitary etâṃ japed, astaṃ gate tathâ |
2. ahaḥsvastyayanam prâtâ, râtrisvastyayanaṃ[55] niçi;
vyushṭâyâṃ ca japen nityam etâṃ duḥsvapnanâçanîṃ |]
3. pra mandina ity asûtyâṃ japed garbhapramocanîṃ,
indraṃ ca manasâ dhyâyen: nârî garbham pramuñcati. |
4. âpatsu, sarvakâmo vâ Tritaṃ nityaṃ japed ṛshiṃ. —
japann indram iti snâto vaiçvadevaṃ tu saptakaṃ |
5. mucyate juhvad âjyaṃ tu viçvasmâd eva so 'ṃhasaḥ. —
çaṃtâtîyam paraṃ sûktam pañcaviṃçakam uttamaṃ; |

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21. (1) ib. 90, 6—8. — (2) ib. 91; cf. Jy-Ṛvidh. 2, 31. — (3) cf. lex. Petrop. s. v. duḥkha; Johäntgen, Manu, p. 58, adnot. 82. — (5) ib. 92. — 22. (1) ib. 94. — (2) ib. 97 = A. v. 4, 33; cf. supra 1, 3, Manuis locum 11, 249; Yâjñ. 3, 3; Ath-Pariç. 32, 6; 18; 26; Jy-Ṛvidh. 1, 26; 2, 8. — (4) imago non rara; vid. lex. Petrop. s. vocc; Ṛ. 1, 99. — (5) cf. Jy-Ṛvidh. 1, 25. — (7) cf. Sâmavidh. 2, 4, 6. — 23. (3) ib. 101, 1. — (4) ib. 105; 106, cf. Manu, 11, 255; Jy-Ṛvidh. 1, 24. — (5) ib. 112.

6. nâsatyau tu namaskṛtya parâm ṛddhim avâpnuyât.
[gharmasaṃstavanaṃ sûktaṃ, rapasaç ca[56] pramocanaṃ |]
7. imâ iti japec chaçvad raudraṃ sûktaṃ dvijaḥ çuciḥ:
âyur vidyâṃ dhanam putrân gṛhâṅç[57] câpnoty anâmayân |7|
(24) [vîreshv apatyagoshṭheshu, duḥsvapne 'ripram âtmanaḥ[58].
mâ no mahântam ity âbhyâṃ, trirâtroposhitaḥ çuciḥ |
2. audumbarîs tu[59] juhuyâd dadhimadhvâjyasaṃskṛtâḥ.
sûktena juhuyâd âjyam âdâv ante ca karmaṇâṃ |]
3. Ûrddhvabâhus tu sûktena tushṭâva çataço bhavaṃ:
chittvâ sarvân mṛtyupâçân jîved rogair vivarjitaḥ |
4. tishṭhann udyantam âdityaṃ samitpâṇiḥ, çuciḥ sadâ
citram ity upatishṭheta sûktenânena bhâskaraṃ;
5. atistavena caitena nityam madhyaṃdine ravau[60]
gṛṇann apohate ripram[61], prâpnoti ca dhanâyushî | 5 |
(25) adha svapnasyeti japet prâtaḥ prâtar dine dine:
duḥsvapnaṃ nudate kshipraṃ, na câsyâbhojanâd bhayaṃ |
2. ubhe punâmîti purâ[62] ripughnyas[63] tu prakîrttitâḥ:
tâ japan hanti rakshâṃsi sapatnâṅç[64] ca niyachati. |
3. nirvartya pañca yajñâṃç ca[65], hutvâ câgniṃ kṛtâhnikaḥ
ye devâso divy anayâ japan kâmân avâpnuyât. |
4. indrâvishṇû namaskṛtya vishṇor nu kam iti tribhiḥ,
samitpâṇiḥ çucir bhûtvâ upatishṭhed dine dine: |
5. dharmam buddhiṃ dhanam putrân ârogyam brahmavard-
dhanaṃ[66]
prâpnoti ca paraṃ sthânaṃ jyotîrûpaṃ sanâtanaṃ |
6. âtatâyinam âyântaṃ dṛshṭvâ, vyâghram, atho vṛkam
na mâ garann iti japaṅs[67] tebhya eva pramucyate. |
7. trirâtroposhito râtrau japed à sûryadarçanât
âplutya prayataḥ saurîṃ[68], upatishṭhed divâkaraṃ: | 7 |
(26) nainam paçyanti vai caurâs, tathâ 'nye[69] pâpavṛttayaḥ;
ekaḥ çatâni trâyetâ taskarebhyaç, caran pathi. |
2. steyaṃ kṛtvâ dvijo mohât, trirâtroposhitaḥ çuciḥ
sûktaṃ japtvâ 'syavâmîyaṃ kshipram mucyeta kilbishât |

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23. (6) ib. 114; cf. hymni v. 1. — (7) cf. supra I, 14, 3. — 24. (1) ib. 114, 7—8. — (4) ib. 115. — (5) cf. infra II, 35, 2; 25, 6. — 25. (1) ib. 120, 12; cf. Bṛh-Dev. 3, 28; et Anukram. — (2) ib. 133. — (3) ib. 139, 11; cf. Manu, 3, 122; 70—73; 5, 169; Âçval-grh. 3, 1, 1—4; Jy-Ṛvidh. 1, 14. — (4) ib. 154, 1—3; hunc çlokum cum sequenti citat Jy-Ṛvidh. 3, 3; cf. 1, 9. — (6) ib. 158, 5; cf. Manu, 8, 350; Sâmavidh. 2, 4, 4. — (7) ib. 164, 46—47. — 26. (2) ib. 164 = A. v. 9, 9; cf. Manu, 11, 250; Ath-Pariç. 32, 22.

3. [jñâtiputrasuhṛnmitrair yaç ca râjyaṃ cikîrshati,
nityaṃ sa niyato bhûtvâ sûktaṃ tu manasâ japet[70] |]
4 kayâ çubheti — paiçunyaṃ[71] kṛtvâ "câryanṛpadvijaiḥ;
çrutvâ pararahasyaṃ tu guror apy âha Çaunakaḥ |
5. imaṃ nu somam ity ete dve ṛcau prayato japet:
sarvân kâmân avâpnoti, na kiṃcit pâtakam bhavet |
6. pituṃ nv ity upatishṭheta nityam annam upasthitaṃ:
[pûjayed açanaṃ nityam bhuñjîyâd avikutsayan[72] | 6 |]
(27) nâsya syâd annajo vyâdhir; visham apy annatâm iyât.[72]
[vishaṃ ca pîtvaitat sûktaṃ japeta vishanâçanaṃ[72] |
2. nâvâgyatas tu bhuñjîta, nâçucir, na jugupsitaṃ.
dadyâc ca pûjayec caiva juhuyâc ca çuciḥ sadâ:[72] |
3. kshudbhayaṃ nâsya kiṃcit syân; nânnajaṃ vyâdhim âpnuyât.]
utpathapratipanno yo, bhrashṭo vâ 'pi pathaḥ kvacit, |
4. [panthânam pratipadyeta, kṛtvâ vâ karma garhitaṃ]
agne nayeti sûktena pratyṛcaṃ juhuyâd ghṛtaṃ. |
5. japaṃç[73] ca prayato nityam upatishṭheta cânalaṃ.]
snâtvâ japed anarvâṇaṃ namaskṛtya bṛhaspatiṃ | 5 |
(28) vîrân dhanaṃ ca prâpnoti, suçlokyaṃ ca niyachati. —
kaṅkato neti sûktaṃ tu vishârtaḥ prayato japet: |
2. vishaṃ na kramate câsya sarpâd dṛshṭivishâd api.
yat kîṭalûṭâsu vishaṃ, daṃshṭrivṛçcikajaṃ ca yat, |
3. maulaṃ ca, kṛtrimaṃ caiva japant[73a] sarvaṃ vyapohati.
[dharmam buddhiṃ dhanam putrân saubhâgyam brahma-
varcasaṃ |
4. ârogyam pushṭim âyushyam paçûn vidyâm mahad yaçaḥ.]
trirâtroposhitaḥ snâtaḥ prayataç caritavrataḥ[74] |
5. prâṇâyâmaçataṃ kṛtvâ upatishṭhec chatakratuṃ
ekâhaṃ, kshurasaṃyuktaḥ[75], pâdau saṃdhâya vâgyataḥ | 5 |
(29) yo jâta iti sûktena[76] ṛshiṃ Gṛtsamadaṃ smaran.
çatakṛtvo japed etad, indraçreshṭheti cântataḥ.]
2. ekâhâl labhate vittaṃ, dvyahât siddhim anuttamâṃ,
ahobhis tribhir ârogyaṃ, caturbhir açanam bahu, |

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26. (4) ib. 165; cf. lex. Petrop. s. v. çrîsûktaṃ; Gautama-Ḍ. Ç., adhy. 21. — (5) ib. 179, 5—6. — (6) ib. 187; alter versus = Manu, 2, 54; cf. Anukram; Bṛh-Dev. 4, 13; Jy-Ṛvidh. 1, 8; Manu, 7, 217; 218; totum hunc locum citat Sâyaṇus, ap. Müller, vol. II, p. 390, 4, non sine variis lectionibus. — 27. (2) cf. Prayogamuktâvalî (Chamb. 168), fol. 5b („iti gṛhyapariçishṭe Çaunakaḥ"). — (3) ib. 189. — (5) ib. 190. — 28. (1) ib. 191; cf. Bṛh-Dev. 4, 13. — (2) cf. Müller, vol. IV, p. 13, çlok. 8. — (3) cf. supra I, 25, 5. — (4) Ṛ. 2, 12. — 29. (1) ib. 21, 6; cf. Jy-Ṛvidh. 1, 34.

3. pañcabhir brahmavarcasyaṃ, shaḍbhir âyuḥ sukhâvahaṃ,
saptabhis tanayân, pushṭim, ashṭabhiḥ prâpnuyâd yaçaḥ, |
4. priyo bhavati cendrasya[77], priyaṃ dhâma sa gachati.
ripughnaṃ dasyuçamanaṃ râyasposhakaram paraṃ |
5. gaṇânâm iti yat sûktaṃ, taj japet sukhavarddhanaṃ.
[saṃdhyayoḥ prayatas tv etaj[78] japen; nityam bṛhaspatiṃ |5|
(30) upatishṭheta sûktena sarvakâmasamṛddhaye.]
yo me râjann itîmâṃ tu duḥsvapnaçamanîṃ ṛcaṃ |
2. japtvâ nâçayati kshipraṃ duḥsvapnam brâhmaṇaḥ çuciḥ.
ahorâtram uposhyaikaṃ niyato brahmavittamaḥ |
3. prajârthaṃ juhuyâd âjyaṃ caruṃ vâ payasi çritaṃ
râkâṃ aham itîmâbhiḥ shashṭhyâṃ çuklasya pañcabhiḥ |
4. haviḥçeshaṃ svayam prâçya vindate mahatîṃ prajâṃ.
vyâdhinâ yo 'bhibhûta syâd ghoreṇa prâṇahâriṇâ, |
5. caturdaçîm uposhyaikâṃ kṛshṇasya, juhuyâc caruṃ
â te sûktena raudreṇa pratyṛcaṃ, vâgyataḥ çuciḥ | 5 |
(31) pûrvam âjyâhutîr hutvâ athopasthâya çaṃkaraṃ
haviḥçesheṇa vartteta ekântaram atandritaḥ: |
2. pûrṇe mâsi jayen mṛtyuṃ rogebhyaç ca pramucyate.
abhiçasyeta yo mohât kuryâd vâ karma garhitaṃ, |
3. snâtvâ 'bhuñjan japed apsu ambîty ṛcam atandritaḥ.
adhvani prasthito yas tu paçyec chakunam[79] utthitaṃ, |
4. apraçastaṃ praçastaṃ vâ, sthitvaikshya[80] prayato japet.
kanikradad iti sûktâbhyâṃ upatishṭhet tataḥ svaraṃ[81] |
5. çakuniṃ, vâyasaṃ vâ 'pi, mṛgaṃ, daṃshṭriṇam eva ca
apy adṛshṭvaiva, japtavyam etat taskaramohanaṃ[82] | 5 |

ity ṛgvidhâne prathamo 'dhyâyaḥ.[83] |

## II.

oṃ[1] |

(1) [kalyâṇavâdî vâ, 'nyo vâ, na vâ rauti, na dṛçyate —
japed eva namaskṛtya: siddhârthaḥ saṃnivarttate. |
2. na tasyâsti bhayaṃ kiṃcid dasyubhyo 'dhvani vâ kvacit;
taraty api ca durgâṇi, svastimâṃç[2] ca, sukhî bhavet. |]

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29. (4) ib. 23; cf. Jy-Ṛvidh. 1, 19. — 30. (1) ib. 28, 10; cf. Bṛh-Dev. 4, 18; Jy-Ṛvidh. 1, 33; citat Ch. 712, fol. 28a. — (2) ib. 32, 4—8. — (4) ib. 33. — 31. (2) ib. 41, 16. — (3) ib. 42 et 43; cf. lex. Petrop. s. v. „çakunasûktaṃ"; et Anukram; et Ind. Stud. I, p. 118; et Jy-Ṛvidh. 1, 6.

3. yasya bhuktaṃ na jîryeta na tishṭhed vâ kathaṃcana,
dhyâtvâ sottâram[3] annasya agnir asmîty ṛcaṃ japet |
4. Viçvâmitrasya saṃvâdaṃ nadyatikramaṇe japet.
âplutyâcamya vidhivad, udakasyâñjaliṃ kshipet: |
5. namaḥ sravadbhya ity. etad yo nityaṃ hi samâcaret,
taṃ[4] nadyaḥ srotasaḥ pânti, svam putram iva mâtaraḥ | 5 |
(2) bhayaṃ câsya na vidyeta nadîtîracâreshv[5] api
jalacarebhyo bhûtebhyaḥ, çîtoshṇair na ca bâdhyate. |
2. pûrṇâṃ titîrshuḥ saritaṃ ramadhvam iti saṃsmaret. —
o shv ity ṛcam apâm madhye japed yo vai, nadîṃ taran, |
3. sa çîghraṃ tîram âpnoti gâdhaṃ vâ vindate dvijaḥ. —
yuktenaiva rathenâçu yo 'pâm pâraṃ titîrshati, |
4. ud va ûrmir itîmâṃ tu japeta niyataḥ svayaṃ. —
adhvânam prasthitaç caivam â mandrair iti saṃsmaret: |
5. kâryâṇy açeshataḥ kṛtvâ punar âyâti vai gṛhaṃ. —
indrâparvateti sûktam âyushyaṃ drâviṇaṃ smṛtaṃ. |
6. adâtâraṃ supushṭârthaṃ sarvadâvishṭacetanaṃ |
hatvâ[6], taddhanam anvichet kiṃ te kṛṇvantîti smaran[7]. | 6 |
(3) vâgindriyapramûḍho yo na vidyâm pratipadyate,
indriyârthân yathârthân vâ yo na vetti kathaṃcana, |
2. vidyâ vâ 'dhigatâ yasya praṇaçyeta punaḥ punaḥ —
sasarparîr ṛcau japan dvau mâsau, pratipadyate. |
3. anasâ samprayâtas tu sthirau gâvâv iti smaret
catasraḥ: kuçalenaiti siddhârthaḥ sthirayânaguḥ |
4. [yânâksham apabhagnântaṃ[8] dṛshṭvâ durge 'dhvani dvijaḥ
abhi vyayasveti japed dvṛcam, akshabalaṃ dadhat. |]
5. kṛshṇapakshe[9] caturdaçyâṃ trirâtroposhitaḥ çuciḥ
dakshiṇapravaṇe deçe çmaçânasthaḥ samâhitaḥ | 5 |
(4) raktoshṇîshy asipâṇiç ca, bailvakedhmo, 'nilâçanaḥ
saptâhaṃ juhuyât tailaṃ sârshapaṃ lavaṇânvitaṃ, |
2. samidho râjavṛkshasya, Vasishṭhadveshiṇîḥ pathan.
yaṃ dvishyât, tasya kṛtvâ tu çamyâkenâkṛtiṃ niçi, |

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1. (3) Ṛ. 3, 26, 7; cf. Nirukt. 14, 2 (!); Jy-Ṛvidh. 2, 6 (et 1, 3). — (4) ib. 33; cf. Bṛh-Dev. 4, 21; Roth, z. L. u. G. des Veda, p. 101 sqq. — (5) cf. epitheta „mâtṛtama, ambitama“. — 2. (2) ib. 88, 5; 9. — (3) ib. 88, 13; cf. Ind. Stud. V, p. 206. — (4) ib. 45. — (5) ib. 53. — (6) ib. 53, 14; cf. Manu, 11, 15; 4, 33; hic infra IV, 10, 5; Sâmavidh. 1, 7, 1. — 3. (1) ib. 53, 15—16; cf. lex. Petrop. s. v. „amati“ 3) fin.; et Ind. Stud. I, p. 119 (ubi „amati grâmavâvata“ corrigas: „amatim pratyabâdhata“). — (3) ib. 58, 17—20; cf. Anukram; et Bṛh-Dev. 4, 28. — (4) ib. 53, 19—20. — (5) Ib. 53, 21—24; cf. Ind. Stud. I, p. 120; Roth, z. L. u. G. des Veda, p. 106 sqq.; hic infra III, 15; Sâmavidh. 2, 5 et introduct. p. XXV sqq.

3. adhishṭhâya ca tâṃ, kuryâd ṛgbhiç catasṛbhir dvijaḥ,
uddiçya nâma: „hoino 'yaṃ" — saptarâtraṃ na jîvati. |
4. Vasishṭhân antato hanti brahmaitat Kuçikoditaṃ;
nâsya kaçcid avadhyo 'sti japato juhvato 'pi vâ |
5. dvâviṃçakaṃ japet sûktam âdhyâtmikam anuttamaṃ
parvasu prayato nityam: ishṭân kâmân[9a] samaçnute. | 5 |
(5) bṛhaspatim ajâçvaṃ ca savitâraṃ ca babhruṃ ca
ṛtâvṛdhau[10] dine dine trcaiḥ pañcabhir anvahaṃ |
2. bṛhaspata iti[11] pañcâham pratyṛcaṃ juhuyâd ghṛtaṃ.
hutvâ 'gnim, arcayitvâ tu gandhamâlyaiḥ sadhûpakaiḥ[11a] |
3. tâ eva devatâḥ pañca kâmair arcanti pañcabhiḥ:
ratnair, apatyaiḥ, paçubhir, makhair dîrgheṇa câyushâ | 3 |
(6) [atha vedâdigîtâyâḥ prasâdajananaṃ vidhiṃ
gâyatryâḥ sampravakshyâmi, dharmakâmârthamokshadaṃ |
2. nitye, naimittike, kâmye tritaye tu parâyaṇaṃ
gâyatryâs tu paraṃ nâsti iha loke paratra ca |
3. medhyânnamitabhuñ, maunî, trishṇânârcanatatparaḥ
japel lakshatrayaṃ dhîmân, ananyamânasakriyaḥ |
4.* karmabhir yojayet paçcât kramaçaḥ svecchayâ 'pi vâ,
yâvat kâryaṃ na kurvîta, na lopet tâvat tad vrataṃ |
5. âdityasyodaye snâtvâ sahasraṃ pratyahaṃ japet;
âyur ârogyam aiçvaryaṃ dhanaṃ ca labhate dhruvaṃ | 5 |
(7) trirâtroposhitaḥ samyag ghṛtaṃ hutvâ sahasraçaḥ
sahasralâbham âpnoti, hutâçe khâdirendhane |
2. pâlâçasamidhâṃ caiva ghṛtâktânâṃ hutâçane
sahasralâbham âpnoti râhusûryasamâgame |
3. hutvâ tu khâdire vahnau saghṛtaṃ raktacandanaṃ
sahasrahemam[12] âpnoti râhucandrasamâgame |
4. raktacandanamiçraṃ tu saghṛtaṃ havyavâhane
hutvâ gomayam, âpnoti sahasraṃ godhanaṃ dvijaḥ |
5. yasyâs tu gor gomayena guṭikânâṃ sahasraçaḥ
hutvâ, tâṃ gâm avâpnoti, ghṛtâktânâṃ hutâçane | 5 |
(8) yavair açvâṅs[13], tilair hastîn, mahishyo yâvakais tathâ,
çâlitaṇḍulahomena kanyâlâbham avâpnuyât |
2. jâticampakarâjârkakusumânâṃ sahasraçaḥ
hutvâ, vastrâṇy avâpnoti, ghṛtâktânâṃ hutâçane |

4. (5) ib. 54 seu 55? uter significetur hymnus, possitne dispici dubito. — 5. (1) ib. 62, 4—18. — 6. (1) ib. 62, 10; cf. Jy-Ṛvidh. 1, 8; lex. Petrop. s. v. „caturvarga"; hic infra V, 2, 3. — (2) cf. Laghu-Çaunaki (Ch. 195) çlok. 49

3. sûryabimbe jalamadhye toyaṃ hutvâ sahasraçaḥ
sahasram prâpnuyâd dhaimaṃ, raupyam[14] indumaye hute |
4. alakshmîpâpasaṃyukto malavyâdhivinâyakaiḥ
mucyet, sahasrajaptena snâyâd yas tu jalena vai. |
5. yâṃ diçaṃ saptajaptena loshṭena sampracâṭayet,
caurâgnimârutotthâni bhayâni na bhavanti vai | 5 |
(9) kshîrâhâro japel laksham: apamṛtyuṃ vyapohati.
ghṛtâçî prâpnuyân medhâm bahuvijñânasaṃcayaṃ |
2. hutvâ vetasapattrâṇi, ghṛtâktânâṃ hutâçane,
lakshâd vardhâpayed[15] devaṃ sârvabhaumaṃ, na saṃçayaḥ |
3. lakshena bhasmahomasya kṛtyâ hy uttishṭhate jalât. —
âdityâbhimukhaḥ sthitvâ nâbhimâtre jale çuciḥ |
4. tilânâṃ lakshahomena, ghṛtâktânâṃ hutâçane,
sarvakâmasamṛddhâtmâ parâṃ siddhim[16] avâpnuyât. |
5. yavânâṃ lakshahomena, ghṛtâktânâṃ hutâçane
sarvakâmasamṛddhâtmâ paraṃ sthânam[17] avâpnuyât | 5 |
(10) ghṛtasyâhutilakshena sarvân kâmân avâpnuyât.
pañcagavyâçano laksham japej: jâtismaro[18] bhavet. |
2. tad eva hy anale hutvâ prâpnoti bahuço dhanaṃ[19];
annâdyahavanân nityam annâdyaṃ ca bhavet sadâ. |
3. juhuyât sarvasâdhyânâm âhutyayutasaṃkhyayâ;
raktasiddhârthakân hutvâ sarvân sâdhayate ripûn. |
4. lavaṇam madhusaṃyuktaṃ hutvâ sarvaṃ vaçî bhavet.
hutvâ tu karavîrâṇi[20] raktâni, janayej jvaraṃ. |
5. hutvâ baibhîtakaṃ[21] tailaṃ, deçâd eva pracâṭayet;
hutvâ tu nimbapattrâṇi vidvesham janayen nṛṇâṃ |
6. raktânâṃ taṇḍulânâṃ tu ghṛtâktânâṃ hutâçane
hutvâ balam avâpnoti; çatrubhir na sa jîyate | 6 |
(11) pratyânayanasiddhyartham madhusarpiḥsamanvitaṃ
gavyaṃ kshîraṃ pradîpte'gnau juhvatas tat praçâmyati |
2. brahmacârî mitâhâro yaḥ sahasratrayaṃ japet,
saṃvatsareṇa labhate dhanaiçvaryaṃ, na saṃçayaḥ |
3. çamîbilvapalâçânâm arkasya tu viçeshataḥ
pushpâṇâṃ samidhâṃ caiva hutvâ haimam[22] avâpnuyât |
4. abbrahmatryambakâdînâṃ[23] yasyâyatanam âçritaḥ
japel laksham nirâhâraḥ, sa tasya varado bhavet. |
5. bilvânâṃ lakshahomena ghṛtâktânâṃ hutâçane
parâṃ çriyam avâpnoti, yadi na bhrûṇahâ bhavet. | 5 |

10. (1) cf. Ath-Pariç. 42, 2 fin.

(12) padmânâṃ lakshahomena ghṛtâktânâṃ hutâçane
prâpnoti râjyaṃ nikhilam, asapatnam, akaṇṭakaṃ |
2. pañcavimçatilakshena dadhikshîraghṛtâçanaḥ
svadehe siddhyate[24] jantuḥ, Kauçikasya mataṃ yathâ |
3. ekâham pañcagavyâçî, ekâham mârutâçanaḥ
ekâham brâhmaṇânnâçî gâyatrîjapa ucyate. |
4. çatena gâyatryâ snâtvâ, çatam antar jale japet,
çatenâpas tataḥ pîtvâ sarvapâpaiḥ pramucyate: |
5. goghnaḥ pitṛghno mâtṛghno brahmahâ gurutalpagaḥ
suvarṇaratnahârî ca, yaç ca vipraḥ surâm pibet, |
6. ayâjyayâjanaṃ kṛtvâ, kṛtvâ vâ karma garhitaṃ.
na sîdet pratigṛhṇâno mahîm api sasâgarâṃ |
7. ye câsya duḥsthitâ loke grahâḥ sûryâdayo bhuvi,
te yânti saumyatâṃ sarve çivâ iti na saṃçayaḥ.] 7 |
(13) kṛṇushveti japant[25] sûktaṃ rakshoghnaṃ, dasyubhir vṛtaḥ
arâtînâṃ haret prâṇân, rakshâṃsy api ca nâçayet. |
2. upatishṭheta yo vahnim parîty ṛcâ dine dine,
taṃ rakshati svayaṃ vahnir viçvato viçvatomukhaḥ |
3. ko adyeti tu sûktena yo nityaṃ çakram arcati
japed vâ 'tha[26] namaskâraiḥ, çakrato labhate varân |
4. kayeti Vâmadevyena kuryât svastyayanaṃ niçi. —
[japed vâ saṃdhivelâsu brahmaitat Kuçikoditaṃ[27].]
5. haṃsaḥ[28] çucishad ity ṛcâ çucir îkshed divâkaraṃ
antakâle: japann eti brahmaṇaḥ sadma çâçvataṃ |
6. [kṛshim prapadyamânas tu sthâlîpâkaṃ yathâvidhi
juhuyât kshetramadhye tu çunaṃ vâhâs tu pañcabhiḥ |
7. yatbâliṅgaṃ tu viharel lâṅgalaṃ ca kṛshîvalaḥ:
indrâya ca marudbhyaç ca parjanyâya bhagâya ca | 7 |
(14) pûshṇe dhânyâya sîtâyai çunâsîram athottaraṃ —
hutvâ tu pṛthag etâsâṃ yajed etâç ca devatâḥ |
2. gandhamâlyopahâraiç ca phalalâjasurâsavaiḥ[29].
pravapaṇe[30], pralavane, khalasîtopahârayoḥ |
3. etâ eva yajen nityaṃ devatâ vidhinâ çuciḥ:
amogham karma bhavati, kṛshir varddhati[31] sarvadâ |]
4. kshetrasya patinety etat kshaitrapatyaṃ tṛcaṃ japet,
îkshet sûryaṃ dvijo nityaṃ: vindate kshetram uttamaṃ |

12. (1) cf. supra I, 17, 3. — (6) cf. Ath-Pariç. 43, 3 (!); 27, 5. — 13. (1) Ṛ. 4, 4; cf. supr. I, 20, 2. — (2) ib. 9, 8. — (3) ib. 25. — (4) ib. 31; cf. supra II, 4, 4; citat Ch. 712, fol. 98b. — (5) ib. 40, 5; citat Ch. 712, fol. 28a. — (6) ib. 57, 4—8; cf. apud Weber, Omina et Portent., p. 373, locum Gobhili (!). — 14. (4) ib. 57, 1—3.

5. [akhûtkareshu caruṇâ yajed etena mûshikân[32].
citra id râjety anayâ stutvâ câkhupatiṃ sadâ | 5 |
(15) brâhmaṇân bhojayed atra kînâçâṃç caiva bhojayet;
apramattaḥ çântiparaḥ svayam eva kṛshiṃ vrajet. |
2. bhûmibhaṅgo[33], gavâṃ hiṃsâ, tṛṇakîṭâdinâçanaṃ —
eteshu yat kṛtaṃ pâpaṃ, khaladânena çuddhyati[34]. |
3. dhânyânâṃ viṃçakam bhâgaṃ çrotriyebhyo nivedayet:
viṃçakasya hi dânena kṛshidoshât pramucyate. |]
4. samudrâd iti sûktena yaḥ sadâ juhuyâd ghṛtaṃ,
tam agniḥ sarvataḥ pâti bhadreṇa draviṇena ca[35] |
5. pûrvoktenaiva kalpena[36] saṃyatâtmâ jitendriyaḥ[37]
vi jyotisheti jvalayed yatrechej jâtavedasi |
6. viçvâni na iti dvâbhyâṃ ṛgbhyâṃ yo vahnim arcayet[38],
sa taraty âpadaḥ sarvâ yaçaḥ prâpnoti câkshayaṃ |
7. hutvâ vahnir upastheyaḥ prâṇârthaṃ havyavâhanaḥ
agne tvam iti sûktena dhanam âyuç ca vâñchatâ[39] | 7 |
(16) ya iched vividhaṃ vittaṃ sattvaṃ cânupamam mahat,
urosh ṭa iti sûktena upatishṭhec chatakratuṃ. |
. . . . . [40]
2. prajâkâmo yajen nityaṃ caruṇâ devapatnayaḥ.
upahṛtyopahâraṃ ca çesham[41] bhuñjîta vâgyataḥ, |
3. ucchishṭaṃ ca pradâtavyam bhâryâyai putram ichatâ.
dhenvâḥ sarûpavatsâyâḥ payasâ sâdhayec caruṃ: |
4. anurûpâṃ prajâṃ âçu labhate, nâtra saṃçayaḥ. —
Svastyâtreyaṃ japen nityam prâtaḥ prâtar dvijaḥ çuciḥ[42] |
5. etat svastyayanam puṇyaṃ sarvakalmashanâçanaṃ.
[suhṛdaṃ jñâtinaṃ[43] caiva gachantam anumantrayet | 5 |
(17) svasti panthâṃ iti procya: svastimân vrajate 'dhvani.]
vi jihîshva vanaspate tad idaṃ cyâvanaṃ smṛtaṃ |
2. yaṃ cyâvayitukâma syâc, cyâvayet tam idaṃ[44] japan;
[dvishantaṃ vâ, padâ "kramya bhûmau pâṃsumayîṃ[45]
kṛtiṃ[46] |
3. nihpîḍyann iva saṅgrâmâc[47] cyavate, nâtra saṃçayaḥ]
striyaṃ garbhapramûḍhâṃ vâ pâyayed anumantritaṃ |

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14. (5) Ṛ. 8, 21, 18; cf. locum modo citatum, et illud, quod in Goethii Fausto est: „der herr der ratten und der mäuse"; — Kuhn, Herabkunft, p. 202; Clausen, Aeneas u. d. Penat, I, p. 69—77. — 15. (2) haec redolent Buddhistarum „ahiṃsâṃ". — (4) ib. 58. — (5) Ṛ. 5, 2, 9. — (6) ib. 4, 9. — (7) ib. 24. — 16. (1) ib. 38; — deinde, quod excidit, ib. 46, 7—8; cf. Nirukt. 12, 45. — (3) cf. infra III, 18, 5. — (4) ib. 50 et 51. — (5) ib. 51, 15; citat hos duo çlokos Ch. 712, fol. 28a. — 17. (1) ib. 78, 5 (— 9?); cf. Bṛh-Dev. 5, 16 („sravatâm api" etc.); Ind. Stud. V, p. 223; citat hos tres çlokos Shadguruç. (Ch. 192), fol. 68b.

4. udakaṃ cyâvanenaiva: garbho 'dhaç cyavate sukhaṃ.
achâ vadeti sûktaṃ tu vṛshṭikâmaḥ prayojayet |
5. nirâhâraḥ klinnavâsâ: acireṇa pravarshati.
[hutvâ 'yutaṃ vaitasînâṃ kshîrâktânâṃ hutâçane |
6. mahad varsham avâpnoti sûktenâchâvadena hi. —
ya iched varadâṃ devîṃ çriyaṃ nityaṃ kule sthitâṃ] | 6 |
(18) sa çuciḥ[48] prayato bhûtvâ juhuyâd âjyam anvaham,
çriyaḥ pañcadaçarcaṃ ca çrîkâmaḥ satataṃ japet. |
2. [âvâhayec chriyam padme pañcabhiḥ, kanake 'pi vâ
upahârân upaharec chuklân bhakshân, payo, dadhi |
3. sthâlîpâkaṃ ca çâlînâm payasâ samprakalpayet.
câṇḍrâyaṇakṛtâtmâ tu prapadyet prayataḥ çriyai[49] |
4. sarvaushadhibhiḥ phâṇṭâbhiḥ, snâtvâ 'dbhiḥ, pâvanair api.
upaitu mâṃ devasakha iti râjño 'bhishecanî |
5. manasaḥ kâmam ity eshâ paçukâmâbhishecanî;
kardameneti yaḥ snâyât prajâkâmaḥ çucivrataḥ | 5 |
(19) açvapûrṇâm[50] iti snâyâd râjyakâmaḥ çucivrataḥ.
rohite carmaṇi snâyâd brâhmaṇas tu yathâvidhi. |
2. râjâ carmaṇi vaiyâghre, kshatriyas tv atha raurave,
bastacarmaṇi vaiçyas tu; homaḥ kâryas tv anantaram[51] |
3. candrâm iti tu padmâni juhuyât sarpishâ dvijaḥ;
âdityavarṇa ity anayâ bilvahomo vidhîyate. |
4. bilvedhma eva vâ 'gniḥ syât, sthâlîç ca juhuyâd dvijaḥ;
daçasâhasriko homaḥ: çrîkâmaḥ prathamo vidhiḥ[52] |
5. hutvâ tu prayutaṃ samyag anantâṃ vindate çriyaṃ.
ayutaṃ çatakṛtvas tu hutvâ çuklâni sarpishâ, | 5 |
(20) anantâm, avyavachinnâṃ, çâçvatîṃ vindate çriyaṃ.
açaktau japa evokto daçasâhasriko varaḥ |
2. japtvâ tu prayutaṃ samyag anantâṃ vindate çriyaṃ;
ayutaṃ çatakṛtvas tu japtvâ çriyam upâçnute |
3. apsv eva juhuyân nityam padmâny ayutaço niçi.
dṛshṭvâ çriyaṃ tûparamet, kilâsitvâd bibhetu vai[53] |
4. bilvâçî, bilvanilayo, juhvad bilvâni sarpishâ
ekaviṃçatirâtreṇa parâṃ siddhiṃ niyachati |
5. yena yena ca kâmena juhoti prayataḥ çriyai
padmâny, athâpi bilvâni, sa sa kâmaḥ samṛdhyati[54] | 5 |

17. (4) ib. 88. — (6) khilaṃ est; vid. Müller, vol. III, p. XL sqq.; vol. IV, p. 5—10, ubi inveniuntur omnia hujus interpolationis pratîkâni sex, et subjungitur in fine, post exactum çlokum quintum decimum, ipse hic çlokus §. 18, 1: „yaḥ çuciḥ“ etc. (!) — 18. (5) = Vâj-S. 39, 4. — 19. (2) cf. infra IV, 21, 3; 22, 1. — 20. (5) cf. supra I, 2, 5; infra III, 40, 2.

(21) na jâtu kṛpaṇârthâya[55] çriyam âvâhayet kvacit;
na yatkiṃcanakâmena homaḥ kâryaḥ katha̱ṃcana |
2. mahad vâ prârthyamânena, râjyakâmena vâ punaḥ.
vâcaḥ param prârthayitâ yatnâd yuktaḥ çriyaṃ yajet. |]
3. agnir aitv[56] iti sûktena juhuyâd ûjyam anvaha̱ṃ:
ojasvinîm avâpnoti praja̱ṃ, dharmavatîṃ, çubhâṃ |
4. achâ na ity ṛcâ dîptam upatishṭhed vibhâvasum:
prajñâm[57] prâpya jayec chatrûṃs[58] tarate duritâni ca |
5. â gâva iti sûktena goshṭhagâ lokamâtaraḥ .
upatishṭhed, vrajantîç ca, ya ichet tâḥ sadâ 'kshayâḥ |
6. tvâm id dhîti pragâthena upatishṭhec chatakratuṃ;
madhyâhne sa̱ṃdhyayoç caiva japan dhanam avâpnuyât. |6|
(22) upeti tisṛbhî râjño dundubhîn sa̱ṃspṛçed rane:
ojo, ba̱lam avâpnoti, çatrûṃç caiva niyachati |
2. pâṇinâ tṛṇam âdâya yajñâ yajñeti yo 'bhyaset,
[so 'dhîtasyâsya sûktasya phalam prâpnoti nâtṛṇaḥ[59] |
3. sûktânte ca tṛṇaṃ tv agnâv iriṇe vodake 'pi vâ
nikshipet, tatprayatnena tyaktvâ 'nyatra bhayâvaha̱ṃ[60] |
4. tṛṇapâṇir japant[61] sûktaṃ rakshoghnaṃ, dasyubhir vṛtaḥ]
na bhaya̱ṃ vindate[62] kvacid rakshobhyo 'ribhya eva ca |
5. gṛhât prapadyamânas tu panthânaṃ dhanakâmyayâ
japet so 'dhvani yatnena api panthâm iti vrajan[63] |
6. ye ke ca jmety ṛcaṃ japtvâ[64], dhyâyan niçi divaukasaḥ,
agnau hutvaitayâ câjyaṃ dîrgham âyur avâpnuyât | 6 |
(23) vaya̱m u tveti sûktaṃ tu paushṇaṃ dravi̱ṇavarddhana̱ṃ
nitya̱ṃ japec chucir bhûtvâ: dhana̱ṃ vindaty abhîpsita̱ṃ |
2. yasya nashṭam bhavet kiṃcid dravya̱ṃ, gaur, dvipada̱ṃ, dhana̱ṃ,
naçyed vâ 'dhvani yo mohât, sa̱m pûshan sa japen niçi. |
3. iya̱m ity etad âdyanta̱ṃ sûkta̱ṃ sârasvata̱ṃ dvijaḥ
nitya̱ṃ japec chucir bhûtvâ: vâñmî bhavati, buddhimân |

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21. (3) khilaṃ, nomine Jîvaputraḥ; vid. praefat. — (4) Ṛ. 6, 2, 11. — (5) ib. 28; cf. lex. Petrop. s. v. 1, mâtar, c); hic infra II, 35, 6; Sâmavidh. 3, 7, 10; Âçval-gṛh. 2, 10, 5. — (6) ib. 46. — 22. (1) ib. 47, 29—31; Anukram; et Bṛh-Dev. 5, 22. — (2) ib. 48; cf. Anukram; Bṛh-Dev. 5, 22; citat Shaḍgur. (Ch. 192), fol. 65ª (tertium çlokum ante ceteros ordinans), ad Ṛgvedi hymnum 5, 49. Itaque maximi res est momenti, quod ap. Müller. duo khilâni inveniuntur, quorum alterum (vid. vol. IV, p. 5) sequitur hymnum Ṛ. 5, 49 (!), alterum persimile sequitur h. Ṛ. 6, 48 (vol. III, p. L). Praeterea in priore illo khilo versus noster §. 22, 3ª mutilatus repetitur. — (4) cf. supra II, 13, 1. — (5) ib. 51, 16. — (6) ib. 52, 15; cf. supra I, 18, 3. — 23. (1) ib. 53; cf. Âçval-gṛh. 3, 7, 8. — (2) ib. 54; cf. Âçval-gṛh. 3, 7, 9; „naçyed“ = via deficiat, aberret, ut Ṛ. 10, 146, 1. — (3) ib. 61; „âdyantaṃ“ = âdâv ante ca karmaṇâṃ.

4. saṃ vâm i i tu yat sûktam ashṭarcaṃ traishṭubham smṛtaṃ,
taj japan prayato nityam ishṭân kâmân samaçnute |
5. yo adribhit tu yat sûktaṃ, tat sapatnanibarhaṇaṃ;
bṛhaspatiṃ namaskṛtvâ sapatnân stṛnute bahûn | 5 |
(24) enasvî vâ, 'bhiçasto vâ, kṛtvâ vâ karma garhitaṃ
somâraudraṃ japet sûktaṃ: kṛtsnam eno vyapohati. |
2. juhuyâd vâ ya etâbhir ṛgbhir nityaṃ dhṛtavrataḥ,
vâruṇebhyaḥ sa pâçebhyo mucyate, çaṃ tathâ "pnuyât |
3. jîmûtasûktasya vidhiṃ yathâliṅgam avekshya vai
ṛgbhiḥ karmâṇi kurvîta rathâṅgânâṃ yathâvidhi |
4. saṅgrâmaṃ tu prayâtasya râjñaç caitat prayojayet;
sarvâṇy aṅgâni, rathyâṃç[65] ca, sadaçvâṃç[65] cânumantrayet. |
5. yam eva deçaṃ gacheta çatruṃ vâ 'py anumantritaḥ,
nâjitvâ vinivartteta; paraṃ hi brahmaṇo balaṃ | 5 |
(25) putrân, âyur, athârogyaṃ ya iched, avyayaṃ sukhaṃ,
so 'gniṃ nara iti[66] sûktena juhuyâd âjyam anvahaṃ |
2. prâgnaye 'tha tribhiḥ sûktaiḥ saṃdhyayor japam ârabhet:
na rakshobhyo bhayaṃ vetti, dhanam prâpnoti cûkshayaṃ |
3. [ashṭâv, 'ashṭau, tathâ câshṭâv ṛg ity eva tripâdikaṃ
akârâdi-hakârântaṃ jale sthitvâ drutaṃ[67] japan |
4. upapâtakakoṭînâm brahmahatyâyutâni ca
bhrûṇahatyâkṛtam pâpaṃ tatkshaṇâd eva naçyati |
5. agniṃ dûtam puro dadhe, agne rakshâ ṇo aṃhasaḥ,
adâbhyena çocishâ'gnâ agna ihâvase[68] |]
6. abhi tvâ yaḥ pragâthena nityam arcati vajriṇaṃ,
sa çriyaṃ vipulâm bhuṅkte prâpnoti ca dhanâyushî |
7. [Vasishṭhena purâ gîtâ mahad adbhutamârjanaṃ[69],
Viçvâmitrâbhicâreshu mahad rakshonivâraṇaṃ. |
8. yaḥ prâtar iti sûktaṃ tu strîkâmaḥ satataṃ japet,
labhate sadṛçîṃ[70] kanyâṃ, — dîrgham âyuḥ, — svarûpiṇîṃ. |
9. uttarasyâdyam âcâryo juhuyâd vâstukarmaṇi
snâtaḥ, kṛtvâ vaiçvadevam; param brahmedam ucyate[71].|]
10. çaṃvatî[72] çaṃ na indrâgnî ity ete satataṃ japet:
na rakshobhyo, na bhûtebhyo, vyâdhibhyo vâ[73] bhayam
bhavet |

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28. (4) ib. 69. — (5) ib. 73. — 24. (1) ib. 74; cf. Manu, 11, 254. — (3) ib. 75; cf. Bṛh-Dev. 5, 24—28. — (4) (5) cf. infra IV, 2, 1 sqq. — 25. (1) Ṛ. 7, 1. — (2) ib. 5 et 6 et 7. — (3) cf. Jy-Ṛvidh. 1, 5; 38. — (5) Ṛ. 8, 44, 8; 7, 15, 13; 10, 118, 7. — (6) ib. 82, 22—23. — (7) ib. 32, 26—27? cf. Roth, z. L. u. G. des Veda, p. 123 sqq. — (8) ib. 41. — (9) cf. infra II, 26, 4. — (10) ib. 35 et khilaṃ (vid. Müller, vol. IV, p. 8); „ete" scil: sûkte; cf. A. v. 19, 10; Ath-Pariç. 32, 1.

11. niveshṭukâmo rogârto bhagasûktaṃ sadâ 'bhyaset:
niveçaṃ vindate kshipraṃ rogebhyaç ca pramucyate | 5 |
(26) imâ iti japen nityaṃ raudraṃ sûktaṃ dvijaḥ çuciḥ;
taj japan prajayâ, vittaiḥ, svayaṃ caiva na rishyati[74] |
2. uttitîrshur apo yas tu çaṅket[74] srotyâsamâgame[75],
samudrajyeshṭhâ iti japet sûktam etad bhayâpahaṃ |
3. âdityadaivate sûkte ripughne, roganâçane[76]
japet prâtaḥ çucir bhûtvâ: ripurogaiḥ pramucyate |
4. vâstoshpate pratîty etat sûktaṃ vâstoshpataṃ[77] japet
snâtaḥ kṛtvâ vaiçvadevam; param brahmedam ucyate |
5. amîvaheti sûktena bhûtâni svâpayen niçi.
na hi prasvâpanaṃ kiṃcid îdṛçaṃ vidyate kvacit | 5 |
(27) sambâdhe, vishame durge, baddho vâ nirgataḥ kvacit,
palâyan vâ, gṛhîto vâ taskaraiḥ, sa japed idaṃ |
2. amîvahâ; viçvavatîm uddhṛtyânyâḥ prayojayet.
„sûktam etaj japet sarvam" iti manyeta Çaunakaḥ |
3. trirâtraṃ niyato 'naçnaṁ[78] chrapayet pâyasaṃ caruṃ;
tenâhutiçatam pûrṇaṃ juhuyât sarpishâ dvijaḥ, |
4. samuddiçya mahâdevaṃ tryambakaṃ tryambakety[79] ṛcâ.
etat parvaçataṃ kṛtvâ, jîved abdaçataṃ sukhî |
5. tac cakshur ity ṛcâ snâta upatishṭhed. divâkaraṃ
udyantam, madhyagaṃ caiva, dîrgham âyur jijîvishuḥ | 5 |
(28) râtryâ aparakâle ya utthâya prayataḥ çuciḥ
vy ushâ ity upatishṭheta shaḍbhiḥ sûktaiḥ kṛtâñjaliḥ |
2. prâpnuyât sa hiraṇyâdi, nânârûpaṃ dhanam bahu:
gâ, açvân, purushân, dhânyaṃ, striyo, vâsâṃsy, ajâvikaṃ[80] |
3. dhruvâsu tvâsu kshitishu japan baddhaḥ pramucyate.
tishṭhan râtrau japed enâṃ: vipâçaḥ samprapadyate.[81] |
4. ahorâtraṃ sthitaç caivam anaçnan syâd viveshṭitaḥ[82]:
ayaḥpâçâ sphuṭanty asya, dârupâçâs[83] tathaiva ca |
5. [syoneti pṛthivîṃ devîm prapadyen niyataḥ sadâ;
japed enâṃ ca: tatrâpi bhûmipâçât pramucyate |] 5 |
(29) yat kiṃcit pâtakaṃ kuryât karmaṇâ, manasâ, girâ
yat kiṃcedaṃ varuṇeti ṛcaṃ japtvâ pramucyate |

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25. (11) ib. 41 = A. v. 3, 16; cf. Ath-Pariç. 32, 10; 20. — 26. (1) ib. 46. — (2) ib. 49; cf. Çâṅkh-grh. 4, 14. — (3) ib. 51 et 52. — (4) ib. 54. — (5) ib. 55; cf. Ind. Stud. IV, p. 387 sqq. — 27. (2) ib. 56, 1; cf. praefat. — (3) ib. 59, 12; cf. Anukram; Pertsch, Upalekha p. 56. — (5) ib. 66, 16; cf. Anukram; et Bṛh-Dev. 6, 2; Manu, 4, 27; 78. — 28. (1) ib. 75—80. Alicujus est momenti, omitti sûktaṃ 81, in quo uno deest Vasishṭhorum versus ille intercalaris. — (3) ib. 88, 7; cf. Bṛh-Dev. 6, 3. — (5) Ṛ. 1, 22, 15; cf. supra I, 17, 3. — 29. (1) Ṛ. 7, 89, 5; cf. Ind. Stud. III, p. 133; Johäntgen, Manu, p. 29; 49; 94; adde: Manu, 1, 104;

2. [agamyâgamane caitat prâyaçcittaṃ vidhîyate;
anyatra, gurutalpâc ca tasmât pâpât pramucyate. |
3. dvâdaçâhaṃ abhuñjânaḥ svagotragamane[84] japet,
arddhamâsam abhuñjânaḥ, sakhidâreshu saṃvasan. |
4. idam âpaḥ pravahata yat kiṃcedam ṛcam punaḥ;
iti caitâ japed apaḥ praviçyaiteshu karmasu. | ]
5. indrâvishṇû namaskṛtya juhuyâd âjyam anvahaṃ
sûktâbhyâm para etâbhyâṃ, ya iched bhûtim âtmanaḥ | 5 |
(30) âsyadaghnaṃ vigâhyâmbhaḥ prâṅmukhaḥ prayataḥ çuciḥ
sûktâbhyâṃ tisra etâbhyâm upatishṭhed divâkaraṃ |
2. anaçnatâ tu japtavyaṃ vṛshṭikâmena yatnataḥ:
pañcarâtre vyatîte tu mahad varsham avâpnuyât |
3. yo 'ribhiḥ pratipadyeta[85] abhiçasyeta vâ mṛshâ,
uposhyaikaṃ trirâtraṃ sa juhuyâd âjyam anvahaṃ |
4. indrâsometi sûktaṃ tu japec caitac chatâvaraṃ;
kiṃcid dadyâd dvijebhyo'nte: stṛnute sarvaçâtravân |
5. yasya lubhyed[86] vratam mohâd, vrâtyair[87] vâ saṃspṛçed, dvijaḥ
uposhyâjyaṃ ca juhuyât tvam agne vratapâ iti | 5 |
(31) pra samrâjam iti tv etaj japann îkshed divâkaraṃ,
udyantam upatishṭheta snâtvâ snâtvâ dine dine |
2. abhiyukto bhaved yas tu, vivaded vâ 'pi kenacit,
nirjitya saganân chatrûn kshipraṃ vâdam parâjayet |
3. çam agnir agnibhiç ceti prapadyed vâyubhâskarau,
agnim prathamataḥ stutvâ: mahatkṛchrât[88] pramucyate |
4. nahîti yaç catushkeṇa snâtvâ vai prâtar utthitaḥ
dvau mâsâv upatishṭheta, sa trâyati bhayât[89] svayaṃ |
5. ṛcaṃ japtvâ "yad ity etat snâtvâ 'bhyarcya puraṃdaraṃ:
prâpnuyât mânasân kâmân sampûjya Vasurocishaḥ |
6. [âdyâni trîṇi sûktâni, pañca câgre bṛhann iti,
shaṭ tatbâ 'ntyâni sûktâni, agniṃ nara itîti ca,[90] |
7. pra kṛtânîti câdhyâyam — bhojanât prâk paṭhed idaṃ:
sarvân kâmân avâpnoti, mucyate sarvakilbishaiḥ | 7 |
(32) prâgbhojanam idam brahma mânavânâṃ[91] maharshiṇâṃ
pûrvâhṇe japato nityam arthasiddhiḥ parâ bhavet | ]

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2, 286; Yâjñ. 1, 27; 156; 225; 2, 15; 3, 151; Burnouf, Lotos, p. 461; 479; Jy-Ṛvidh. 1, 8; Ath-Pariç, 8, 2; 40, 6; Bṛh-Dev. 6, 29. — (4) Ṛ. 1, 23, 22 (10, 9, 8); cf. Manu, 11, 252. — (5) Ṛ. 7, 99 et 100; cf. Bṛh-Dev. 6, 5. — 30. (1) ib. 101 et 102. — (3) ib. 104; cf. Bṛh-Dev. 6, 7. — (5) Ṛ. 8, 11. — 31. (1) ib. 16. — (3) ib. 18, 9. — (4) ib. 30. — (5) ib. 34, 16—18. — (6) Ṛ. 1, 1—3; 10, 1—5; 10, 185—191; 7, 1. — (7) Ṛ. 8, 32—45.

2. agninety âçvinaṃ sûktaṃ caturviṃçakam anvaham
japet prâtaḥ çucir bhûtvâ, nâsatyâv arcya suvrataḥ: |
3. prâpnuyât paramâm[92] ṛddhiṃ draviṇaṃ corjam eva ca.
samidheti juhoty agnau sûktena pratyṛcaṃ ghṛtaṃ |
4. sa siddhim atulâm prâpya samânâṃ jîvate çataṃ.
dvicatvârimçakeneha sûktenâgheti vajriṇo[93] |
5. sakhyaṃ labdhvâ, mahendreṇa sapatnân stṛṇute bahûn.
[prâçnîyâj japato'nnâni[94], praçnaṃ kṛtvâ 'pramâṇataḥ[95] | 5 |
(33) tasmât pûrvâḥniko 'dhyâyaḥ smṛto 'yaṃ ripunâçanaḥ.]
Vâçam, mahîti ca japtvâ prâpnoty ârogyam eva ca. |
2. duḥsvapnaghnîḥ parâ japtvâ prâtaḥ, pâpaiḥ pramucyate.
çaṃ no bhaveti dvâbhyâṃ tu bhuktvâ'nnam prayataḥ çuciḥ|
3. hṛdayam pâninâ spṛshṭvâ jyog jîved agadaḥ sukhî.
yato bhayaṃ vijânîyât, tasyâṃ diçi yatavrataḥ |
4. çucau deçe 'gnim âdhâya juhuyâd indram arcya ca
yata ity âjyam utpûtaṃ shaḍbhir gandhân nivedya ca |
5. pâyasaṃ dadhimanthaṃ vâ, 'pûpân vâ 'py upahârayet
ahorâtraṃ uposhyaikaṃ, tilân vâ, ghṛtam eva vâ[96] | 5 |
(34) ut tvâ mandantv iti snâto hutvâ[97] çatrûn pramâpayet.
baddho vâ 'py avaruddho[98] vâ vâgyataḥ prayato japet
2. tyân nv ity âdityadaivatyaṃ: sadyo mucyeta bandhanât.
yad dyâveti japen nityam pragâthaṃ niyataḥ çuciḥ: |
3. sa kîrttim atulâm prâpya sarvân kâmânt[99] samaçnute.
tvaṃ no agna iti sûktena hutvâ, 'rcyâgniṃ ghṛtena tu |
4. pâlito viçvato dîptyâ prâpnuyâd vahninâ rayim.
â tû sûktena satataṃ dhanaṃ yâcet puraṃdaraṃ: |
5. pra[100] samitpâṇaye tasmai dhanaṃ yachati[100] vṛtrahâ.
kanyâ vâr iti sûktaṃ tu satataṃ niyato japet | 5 |
(35) tvagdoshiṇîm tathâ 'lomnîm kshipraṃ tasmât pramocayet[101].
yad adya kaccety udite ravau stutvâ puraṃdaraṃ |
2. gṛṇann apohate ripraṃ, vaçyaṃ vâ kurute jagat.
yad vâg iti dvṛcenaiva[102] gaurîṃ yo 'rcati suvrataḥ |
3. tasya nâsaṃskṛtâ vânî mukhâd uccarate kvacit.
baṇ mahâṃ[103] iti dṛshṭvâ 'rkam upatishṭhed dvṛcam paṭhan|

32. (2) Ṛ. 8, 35. — (3) vocab. est Vedicum; cf. Manu, 2, 55; — Ṛ. 8, 44. — (4) ib. 45. — 33. (1) cf. supra §. 31, 7; Ṛ. 8, 46—47; citat Ch. 712, fol. 28a. — (2) ib. 47, 14—18; ib. 48, 4—5. — (3) ib. 50, 13—18; citat Ch. 712, fol. 28a. — 34. (1) ib. 53; — ib. 56. — (2) ib. 59, 5—6. — (3) ib. 60. — (4) cf. supra II, 13, 2; Ṛ. 8, 70. — (5) ib. 80; cf. Ind. Stud. I, 118; IV, 1 sqq.; Müller, vol. IV, p. 46, qui, quoniam unam habet lectionem „pramucyate“ (ut hic A. C.), corrigendum esse monet: niyatâ, doshiṇî, alomnî; vid. praefat. nostram. — 35. (1) ib. 82, 4. — (2) cf. supra I, 24, 5; Ṛ. 8, 89, 10—11. — (3) ib. 90, 11—12.

4. bruvann apy anṛtâṃ vâṇîṃ lipyate nânṛtena saḥ.
pûrṇe candramasi jyotsnâm iyaṃ yety anushevayet |
5. candradṛshṭis tv animisho varcasvî, dṛshṭimân bhavet.
prajâ heti japan snâtvâ na yonim pratipadyate. |
6. mâteti gâm upaspṛçya japan gâs tu samaçnute.
vacovidam iti tv etâṃ japan vâcaṃ samaçnute. |
7. [pâvamânam paraṃ hy etan navamaṃ maṇḍalaṃ japet
snâtvâ çuciḥ çucau deçe, sapavitraḥ sakâñcanaḥ[105] |] 7 |

ity ṛgvidhâne dvitîyo 'dhyâyaḥ[106] |

## III.

oṃ[1] |

(1) svâdishṭhayeti gâyatrîḥ pâvamânîr japed dvijaḥ.
[pavitrâṇâm pavitraṃ tu pâvamânîr ṛco japet |
2. prayato 'psu nimajyâçu: sarvapâpaiḥ pramucyate.]
etâsâṃ kîrttanam puṇyaṃ, smaraṇaṃ, dhâraṇaṃ tathâ |
3. yâthâtathyena tu jñâtvâ brahmalokaṃ samaçnute.
[eteshâṃ tu yathoktânâṃ guṇavad yad yad uttaraṃ |
4. kîrttanât tu bhavet pûtaḥ, smaraṇât smarate paraṃ,
dhâraṇâd brahmatâm eti pûtâtmâ vijitendriyaḥ; |
5. yâthâtathyena ca jñâtvâ brahmaṇo vindate padaṃ.]
çrâvayed devatâkṛtye brâhmaṇân bhuñjato 'grataḥ | 5 |
(2) prîṇâti devatâṃ tac ca samarddhayati karma ca.
pitrye pitṝn prîṇayanti çrâvitâḥ prayatâtmanâ, |
2. [kṛtvâ doshânt[2] samahato 'py apeyâdîn prapîya ca
japtvâ tarat-sa-mandîyam praviçyâpas, tryahâc chuciḥ]
3. akshayyaṃ ca bhaved dattam pitṛbhyaḥ paramam madhu.
yaḥ pâvamânîr adhyeti pûtâtmâ vijitendriyaḥ, |
4. tasya kâmadughâ bhûtvâ upatishṭhanti dhenavaḥ.
âyur balaṃ yaço vittam prajâṃ kîrttim anâmayaṃ |
5. svâdhyâyapuṇyam atulam pûtaḥ prâpnoti câkshayaṃ
açaktas tu japed yuktas triṃçad Vaikhânasîr ṛcaḥ |

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35. (4) ib. 90, 13; cf. Anukram; et Bṛh-Dev. 6, 26. — (5) ib. 90, 14; cf. infra IV, 4, 5 sqq. — (6) ib. 90, 15; 16; cf. supra II, 21, 5. — (7) Ṛ. 9.

1. (1) ib. 1—67. — 2. (2) ib. 58; cf. infra §. 8, 8. — (3) cf. supra I, 17, 6; Ṛ. 9, 67, 31; 32; Sâmavidh. 8, 7, 10. — (5) ib. 66.

6. saptarshibhiç ca yâḥ proktâḥ, Pavitrasya ca yâḥ parâḥ.
ṛcâṃ dvishashṭiḥ prokteyam pavasvety ṛshisattamaiḥ | 6 |
(3) sarvakalmashanâçâya, pâvanâya, çivâya ca.
[svâdishṭhayeti sûktânâṃ saptashashṭir ihoditâ. |
2. daçottarâṇy ṛcâṃç caiva[8] pâvamânîḥ çatâni shaṭ —
etaj juhvan[4] japaṃç[5] caiva ghoram mṛtyubhayaṃ jayet |
3. vyâdhibhyaḥ parimokshaṃ ca labhate, nâtra saṃçayaḥ[6].
pratigṛhyâpratigrâhyam, bhuktvâ cânnaṃ vigarhitaṃ |
4. japaṃs tarat-sa-mandîyam praviçyâpas tryahâc chuciḥ[7]]
pâvamânam param hy etad rapasâṃ apanodanaṃ. — |
5. prâṇân âyamya ca[8] dhyâyed ante devân, pitṝn, ṛshîn.
uposhyâjyaṃ ca juhuyâd, agniṃ somaṃ ca pûjayet |
6. sarasvatîṃ cârcayîta[9] payombumadhusarpishâ.
âdhyâtmikam: pavitraṃ te sûktaṃ japtvâ "plutaḥ çuciḥ | 6 |
(4) gatim ishṭâm avâpnoti, vindate ceha vṛddhayaḥ[10].
[maṇḍalam pâvamânaṃ tu japel laksham uposhitaḥ |
2. nâçayed brahmahatyâṃ vai, Vasishṭhavacanaṃ yathâ[12]]
nânânam iti sûktâni antakâle japet sakṛt. |
3. japtvâ caiva paraṃ sthânam amṛtatvaṃ ca[12] gachati.
âpo hi shṭheti niyataḥ prayuñjîta sadâ dvijaḥ |
4. snânârthaṃ çuddhikâmas tu japeta triḥ[13] samâhitaḥ.
[apsu caiva nimajjitvâ[14] triḥ paṭhet susamâhitaḥ[15].]
5. brahmahâ tu kapâlena khaṭvâṅgî cîrasaṃvṛtaḥ
cared dvâdaça varshâṇi, svakarma parikîrttayan |
6. ajapan manasaivaitad âpo hi shṭheti saṃsmaret.
ûrddhvaṃ tu pañcamâd varshâj japed eva[16] sahasraçaḥ |
7. aparas tu trisâhasro japa syât pratyahaṃ sadâ.
pûrṇe tu dvâdaçe varshe brahmahâ vipramucyate | 7 |
(5) sametya brâhmaṇân. brûyur atha taṃ caritavrataṃ:
„acaritam bhavet kiṃcin? mithyâvâdî patet punaḥ! |
2. daçâvarân, daça parân hanyâs tvam anṛtaṃ vadan!"
„om bho" iti vaded. viprair anujñâtaḥ çucir japet. |
3. sthâlîpâkaṃ ca kurvîta so 'gnaye vratacâriṇe;
evaṃ sa mucyate pâpât, sâvitrîm pratipadya ca |

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2. (6) ib. 67, 1—21; 22—32. — 3. (2) vid. Müller, vol. V, p. XXXVII, çlok. 20; repetitur ipse hic çlokus (!) variis quibusdam lectionibus (ṛcaç, juhvan! japen mantraṃ, haret.). — (3) = Manu, 11, 253; cf. supra §. 2, 2; Gautama-D. Ç. adh. 20; 24. — (6) ib. 83; — cf. Sâmavidh. 1, 5, 15. — 4. (1) maṇḍ. 9. — (2) ib. 112—114. — (3) Ṛ. 10, 9; — cf. supra I, 3, 5; 11, 4; infra IV, 25, 2. — (4) cf. inf. IV, 23, 5; 24, 1. — (5) cf. Manu, 11, 72—89; 105; 122; Yâjñ. 3, 243; Gautama-D. Ç. adh. 22; Sâmavidh. 1, 5, 15; 16. — 5. (2) cf. Manu, 8, 97.

4. brahmahâ tu purâ çakras, Tvâshṭraṃ hatvâ tv ṛshiṃ prabhuṃ.
Sindhudvîpas tam etâbhir abhishicya vyamocayat |
5. brahmasvaṃ ca guror dravyaṃ steyaṃ kṛtvâ, japann imâḥ
anenaiva vidhânena shaḍbhir varshaiḥ pramucyate | 5 |
(6) [brahmahâ ca surâpaç ca niyamena japann imâḥ
anenaivopacârena brahmaghna iva mucyate |
2. brâhmaṇasya rushodyamya japed etâ, nipâtya ca.
tryahaṃ nipâtyopavased, ekâhaṃ avagûrya ca |
3. çoṇitaṃ tu prahâreṇa utpâdya sa kathaṃcana
trirâtraṃ evopavasej, japed etâḥ prasâdya taṃ |
4. prâtar utthâya satataṃ kuryân mârjanam âtmanaḥ:
râtrau kṛtasya pâpasya avijñâtasya nishkṛtiḥ |
5. sâyaṃ ca nityam etâbhiḥ kuryân mârjanam âtmanaḥ:
divâ kṛtasya pâpasya avijñâtasya nishkṛtiḥ | 5 |]
(7) upatishṭheta râjânaṃ yamaṃ sûktena vai dvijaḥ
sthâlîpakaṃ ca kurvîta pakshayor yamadaivataṃ[17] |
2. ashṭamyâṃ ca caturdaçyâṃ yajeta havishâ yamaṃ;
pareyivâṃsam ity etat sûktam atra prayojayet |
3. purâ "yushaḥ pramîyeta na jâtu sa kathaṃcana;
prîyate 'sya[18] yamo râjâ, smṛtiṃ cânte prayachati |
4. [dharmarâjâya svâheti mantrânte juhuyâd dhaviḥ.
vaiçâkhyâṃ paurṇamâsyâṃ tu karma nityam prayojayet.
5. ayane[19] parvasu snâtvâ yaḥ pradadyât tilodakaṃ
yamâya saganâyaiva, tadbhayaṃ na sa vindate[20] |]
6. mṛtyum eva prapadyeta param mṛtyo[21] japan dvijaḥ
naktabhojî mitâhâraḥ parisaṃvatsaraṃ sadâ: | 6 |
(8) nainaṃ purâ "yusho mṛtyur nayate sasutaprajaṃ. —
[phalâhâro jayen mṛtyuṃ tribhir varshair mitâçanaḥ |
2. shashṭhe kâle tu bhuñjîta phalam, mûlam athâpi vâ.
sthânâsanâbhyâṃ vihared; udake çiçire vaset |
3. grîshme pañcatapâs tu syâd, varshâsv abhrâvakâçakaḥ.
evaṃ yukto jayen mṛtyuṃ, rogebhyaç ca pramucyate |]
4. bhrâtur bhâryâm aputrasya santânârtham, mṛte patau,
devaro 'nvârurukshantîm ud îrshveti nivarttayet |

5. (4) cf. Ind. Stud. III, 464; Bṛh-Dev. 6, 30 sqq.; *Καρμάνωρ* apud Pausan. 2, 7, 7; 30, 3; 10, 7, 2. — (5) cf. Sâmavidh. 1, 5, 16; Manu, 11, 98—101. — 6. (1) cf. Manu, 11, 90—97. — (2) cf. Manu, 4, 164—69; 11, 205—9; Yâjñ. 3, 298; Sâmavidh. 1, 7, 4. — 7. (1) Ṛ. 10, 14. — (3) cf. supra II, 10, 1. — (5) cf. infra III, 14, 6. — (6) ib. 18. — 8. (2) (3) = Manu, 6, 22; 23. — (4) ib. 18, 8; cf. Bṛh-Dev. 7, 3; Müller, Essays, II, p. 30 sqq.

5. [ṛtukâle tu samprâpte[22] ghṛtâbhyakto 'tha[23] vâgyataḥ
ekam utpâdayet putraṃ, na dvitîyaṃ kathaṃcana |]
6. daçâksharaṃ tu çântyartham bhadraṃ na iti saṃsmaret.
nityaṃ japec chucir bhûtvâ: mânasaṃ vindate sukhaṃ | 6 |
(9) [phalâhâro bhaven mâsam, mâsaṃ câpaḥ pibet tataḥ,
vâyubhaksho bhaven mâsaṃ japann etat sahasraçaḥ |]
2. manasaivâsya siddhyanti[24] sarve kâmâḥ samîhitâḥ:
divyân paçyati gandharvân, siddhân paçyati câraṇân |
3. antardhânaṃ vrajaty, asmâl lokâd âkâçago[25] bhavet;
dûrât paçyati, dûrâc ca çṛṇoti parameshṭhivat[26] |
4. pra devatreti niyato japeta marudhanvasu
prâṇântike bhaye prâpte: kshipram ambhaḥ sa vindati |
5. baibhîdakâṃs[27] tu trîn akshân gandhaiḥ samabhivâsayet[28]
pushpair avakirec cainân sthâpayitvâ vihâyasi | 5 |
(10) saṃhatya pâdau, tâṃ râtrîṃ tishṭhann akshastutiṃ japet.
prâvepâ mâ ṛcaṃ tv etâm manasaiva japen niçi. |
2. [vyushṭâyâm udite sûrye japann âdevanaṃ vrajet;
etâm eva japen nityaṃ: jayaty, anyair na jîyate |]
3. yam eva jetum icheta, spṛshṭvâ mûrddhani taṃ, japet
sûktaçesham: jayaty anyân[29], jîyate na sa kenacit |
4. abudhram, ushâsânaktety ete svastyayane japet. —
namo mitrasya varuṇasya cakshasa iti nityaçaḥ. |
5. asyaiva cottamarg ekâ, yayainobhyaḥ pramucyate.
[tayâ "jyaṃ juhuyân nityam: enobhyo vipramucyate |] 5 |
(11) divas parîti sûktaṃ tu japec chraddhâsamanvitaḥ:
sarvatra labhate çraddhâṃ çraddhâkâmaḥ samâhitaḥ |
2. mâ pra gâmeti ca japet samûḍho[30] gahane pathi:
svastimân eti panthânaṃ, vindate ca paraṃ sukhaṃ |
3. kshîṇâyur iti manyeta yaṃ kaṃcit suhṛdam priyaṃ,
yat te yamam iti snâtas tasya mûrddhânam âlabhet[31] |
4. sahasrakṛtvaḥ pañcâhaṃ japed: âyur labheta saḥ. —
[ghṛtena, Sindhudvîpasya sûktenainam pralepayet[32] |
5. saṃviçan chayane nityam etam[33] mantraṃ japeta vai.
putrân, bhâryâm, priyaṃ cânyam, âtmânaṃ saṃspṛçet
tataḥ[34] | 5 |

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8. (5) = Manu, 9, 60. — (6) ib. 20, 1, ut sûktam; (!) cf. Bṛh-Dev. 7, 5; et Anukram; Pertsch, Upalekha, p. 56. — 9. (2) cf. Sâmavidh. 3, 7, 3; 9, 1. — (4) ib. 30. — (5) ib. 34. — 10. (1) hymni v. 1. — (2) cf. hymni v. 6. — (3) hymni vv. 2—14. — (4) ib. 35 et 36; 37. — (5) hymni v. 12. — 11. (1) ib. 45. — (2) ib. 57; cf. Bṛh-Dev. 7, 18. — (3) ib. 58; cf. Anukram; et Bṛh-Dev. 7, 19. — (4) Ṛ. 10, 9.

(12) jîvâvṛttim prayuñjîta nityam etâṃi. ghṛtena tu
srotâṃsy abhyajya sarvâṇi sukhî bhavati vijvaraḥ |]
2. idam ittheti mantro 'yaṃ sahasrasanir[35] ucyate.
arddhamâsaṃ havishyânnam, arddhamâsam payaḥ pibet |
3. uposhya câparam paksham araṇye, sthaṇḍile çucau,
audumbaredhmam prajvâlya juhuyât pâvake ghṛtaṃ |
4. sruksruvau camasaç caiva — sarvam audumbaram bhavet:
hutvâ "hutisahasraṃ tu tena kâmena yujyate. |
5. [amogham eva karmaitaj jânîyât; siddhim eva tu
vyartham apy arddham[36] evaitat phalasyâsya[37] prayachati|5|
(13) catushpathe cânnakâma âdityâbhimukho ghṛtaṃ
juhuyâd; dhanakâmas tu sahasram bhojayed dvijân |
2. paçukâmo japed goshṭhe juhuyâd vâ 'py uposhitaḥ
vidhinâ 'nena niyataḥ: sahasraṃ vindate paçûn |
3. lohalohitahemânâṃ kârayet trivṛtam maṇim;
sahasraṃ[38] samidhâṃ caiva sampâtâbhihuto bhavet |
4. kṛtvâ sahasrasampâtaṃ çirasâ dhârayet tu taṃ
pâṇinâ vâ, çucir bhûtvâ[39]: sahasrânucaro bhavet |]
5. parâvataḥ svastyayanaṃ snâtakasya vidhîyate;
svargakâmaç ca taṃ nityaṃ japeta[40] niyatavrataḥ | 5 |
(14) bṛhaspate prathamam iti nityaṃ jñânastutiṃ japet:
jñânavân bhavati, çrîmân, anantâṃ vindate çriyaṃ |
2. alakshmînâçanârthaṃ tu payobhakshо bhaved dvijaḥ[41].
vayaḥ suparṇâ ity etâṃ japan vai vindate çriyaṃ |
3. tamasâ prâvṛto yas tu manyetâtmânam âtmani,
açriyâ vâ 'py athâvishṭo[42] japann etâm pramucyate |
4. akshiṇî prâtar utthâya vimṛjîtaitayâ sadâ:
cakshushmân bhavati, çrîmân, alakshmîṃ ca prabâdhate |
5. na taṃ vidâthety etâṃ tu japan vipraḥ samâhitaḥ
vihâya kalmashaṃ[43] sarvam brahmâbhyeti sanâtanaṃ |
6. anayâ parvasu snâtvâ yaḥ pradadyât tilodakaṃ
yamâya saganâyaiva, tadbhayaṃ na sa vindati |
7. yas te manyo iti sadâ sapatnaghne tv ime japet.
ghṛtenâbhihutaṃ câbhyâṃ[44] dhârayed âyasam maṇiṃ | 7 |

12. (2) ib. 61; cf. lex. Petrop. s. v. sahasrasanir; Müller, Hist. of A. S. L. p. 426 sqq. — (5) cf. supra I, 15, 5; infra III, 15, 5. — 13. (3) cf. Weber, Omina et Port., p. 377. — (5) ib. 63; cf. Anukram; Bṛh-Dev. 7, 22. — 14. (1) ib. 71; cf. Anukram; Bṛh-Dev. 7, 23. — (2) ib. 73, 11. — (3) cf. Ath-Saṃh. 10, 1, 30; hic infra III, 35, 2. — (5) ib. 82, 7; cf. infra IV, 4, 5. — (6) cf. supra III, 7, 5. — (7) ib. 83 et 84 = A. v. 4, 31 et 32; cf. Sâmavidh. 2, 5, passim; Bṛh-Dev. 7, 24. (Nirukt. 10, 29.)

(15) juhuyâd âyasaṃ çaṅkum' âbhyâm eva caturdaçîṃ
khâdire susaṃiddhe[45] 'gnau: sapatnân pratibâdhate. |
2. [yathâ hi paramam brahma, guhyam pâvanam adbhutaṃ,]
tathâ saṃvananaṃ hṛdyaṃ; na hy asmâd vidyate paraṃ |
3. uposhya dvâdaçâhâni japann etam[46] ṛshiṃ sadâ[47]
[tanmanâḥ prayataḥ sa syât trir ahno 'bhyupayâd[48] apaḥ |
4. ante tu[49] dvâdaçâhasya çucau deçe samâhitaḥ]
puṃsaḥ pratikṛtiṃ kuryâd bhûmau pâṃsumayîṃ[50] tathâ |
5. tasyâ .hṛdayadeçaṃ tu samâkramya japed ṛshiṃ:
[amoghaṃ karma jânîyâd ahorâtre gate sati | 5 |]
(16) tryahena dhaninaṃ vaiçyaṃ, catûrâtrena kshatriyaṃ,
râjânam pañcarâtrena, shaḍrâtrena dvijottamaṃ |
2. tapasvinaṃ saptarâtrâj jayed, bhuñjîta caiva taṃ.
api voposhitaḥ snâto japed etat sadâ sthitaḥ[51], |
3. ya iched âtmanaḥ kartuṃ[52]. — hînaṃ tu[53] parivarjayet.
[sahasrasampâtahutam bilvânâṃ cûrṇam âvapet |
4. udapâne vaçaṃ netuṃ: taṃ janaṃ kshipram ânayet.]
mâtary âtmani putreshu pitṛbhrâtṛsuhṛtsu ca |
5. hṛdyam etat prayuñjîta; çirasâ dhârayed guḍaṃ[54].
[sumitraṃ tu parishvajya, mûrddhany âghrâya câtmajaṃ |5|
(17) hṛdyam etat prayuñjîta çântyarthâya sukhâya ca.]
asaṃsiddhe saṃvanane, pâṃsupratikṛtim[55] pathi |
2. prajvâlya juhuyâd agniṃ ghṛtena, brâhmaṇo yadi;
kshatriyasya tu tailena[56], sârshapeṇa viçâm api |
3. âyasîṃ vai[57] pratikṛtim agnimadhye nidhâpayet.
tâṃ ca prajvalitâm matvâ juhuyât tanmanâḥ çuciḥ. |
4. [ugreṇa manasâ hanyât kruddhaç ca juhuyâd ghṛtaṃ.]
yathâ yathâ prajvalite hûyate jâtavedasi
5. dîptâ pratikṛtir[58], vipras tathâ svaṃ[59] vaçam eshyati.
[çmaçânadagdhapâṃsûnâṃ[60] kuryâd vediṃ vilakshaṇâṃ | 5 |
(18) baibhîtakedhme jvalite[61] lohapratikṛtiṃ nyaset.
arddharâtre sthite, tailaṃ sârshapaṃ lavaṇânvitaṃ |
2. tatra çaramayaṃ kuryât prastaram pratilomataḥ,
trishu çaṅkushu câsîno juhuyâd ugradarçanaḥ |
3. muktakeço vadham[62] prepsur: acireṇa prasâdayet.
athavâ 'bhicared evaṃ: juhuyâd âtmaçoṇitaṃ |
4. vaçaṃ nayati râjânaṃ kshipraṃ, janapadam, puraṃ.]
pushṭikarmâpi kartavyaṃ hṛdyenoktaṃ yatâtmanâ[63] |

15. (2) cf. infra III, 25, 6; IV, 27, 5. — (4) cf. supra I, 5, 1; 11, 3. (5) cf. supra I, 15, 5; III, 12, 5.

5. anâgasi na kurvîta brâhmaṇo vadhasaṃyutaṃ.
sarûpavatsâyâç ca goḥ payasâ sâdhayec caruṃ | 5 |
(19) sahasrasampâtahutaṃ; pâyayed vatsam agrajaṃ:
sahasrânucaro vatsaḥ sa syâd, rogair vivarjitaḥ |
2. gâç caiva pâyayet: tâç ca bhavanti vyâdhivarjitâḥ.
putrâṃç[64] ca prâçayen nityam, priyân anyâṃç ca sajjanân |
3. nirâmayâç ca snigdhâç ca bhavanti vigatajvarâḥ. —
striyaṃ ced abhimanyeta, tasyâḥ saṃvananam mahat |
4. vrîhîṇâṃ nakhabhinnânâṃ taṇḍulânt[65] sûkshmacûrṇitân
sahasrasampâtahutân svedayet kuçalo 'gninâ |
5. tena pratikṛtiṃ kuryât[66] tâṃ dhyâtvâ manasâ striyaṃ.
aktâṃ sarshapatailena juhuyâd aṅgaçaç ca tâṃ | 5 |
(20) pâdau prathamataç chindyât, phaḍ ity agnau nidhâpayet;
atha jaṅghe, jânunî ca, ûrû, bâhû, tataḥ çiraḥ |
2. chittvâ hṛdayadeçaṃ tu hṛdaye sve niveçayet,
japann imam[67] ṛshiṃ vipraḥ: strî vaçam[68] sâ 'dhigachati |
3. naitat parigṛhîtâsu, na sâdhvîshu kathaṃcana,
na dharmavrataçîlâsu kurvîta dvijasattamaḥ |
4. [kâmam parigṛhîtâsu hînavarṇâsu yaç caret,
patim asyâ guṇîkuryât pûrvam, paçcât tu tâṃ striyaṃ |
5. bhuktvâ vâ pâyasaṃ, sadyaç chardayitvâ, nidhâpayet:
tac cûrṇaṃ kṛshṇajâyâyai deyaṃ saṃvananaṃ smṛtam[69] | 5 |
(21) mahâvṛkshaphalâny evam ayugmâny abhimantrayet.
teshâṃ yugmâni bhuñjîta svayam: arddhâni çeshayet[70] |
2. tâni dadyâd, yam ichet tu vaçîkartuṃ, japann ṛshiṃ;
suhṛd bhûtvâ 'suhṛd yasya, deyaṃ[71] saṃvananaṃ smṛtaṃ |
3. ekaikam abhirûpaṃ tu hṛdyasûktâdy ataḥ punaḥ.]
karmâṇi tv abhirûpâṇi kuryâd yas tu, yathechati, |
4. parâkadâsasya vidhiṃ hṛdyenoktaṃ vidur budhâḥ.
strîṇâṃ saṃvananaṃ caitat puṃsâm api vidhîyate |
5. dveshyaṃ tu jñâtinâṃ[72] eva, jayaç[73] caiva sadâ[74] yudhi.
khâdiraṃ kârayec chaṅkuṃ, hṛdi taṃ saṃniveçayet | 5 |
(22) kṛtvâ pratikṛtim pûrvam pâṃsubhir[75] vâ, 'thavâ tushaiḥ.
ishum apy anumantryaiva saṅgrâmaṃ samprakalpayet |
2. [ripughnam etaj jânîyât prayuktam aparâjitaṃ
„parâkadâsa", dveshyârthaṃ, hṛdyaṃ saṃvananaṃ smṛtaṃ |
3. cintayan manasâ 'py ete sûkte siddhiṃ niyachati.]
sûryâyai[76] bhâvavṛttaṃ tu çrâvayet kanyakâm pitâ: |

18. (5) cf. supra II, 16, 3. — 21. (3) khilaṃ; vid. praefat. — 21. (4) cf. Sâmavidh. 3, 6, 10—13. — 22. (3) cf. infra IV, 14, 5; — Ṛ. 10, 85, 6—13; citat Ch. 712, fol. 54ᵃ.

4. anurûpaṃ susadṛçam bhartâraṃ tena vindati.
imâm iti japet kanyâ nâbhim âlabhya nityaçaḥ |
5. evam eva japed bhartâ: tato dîrghâyushau tu tau[77].
snâpayed abhirûpaiç ca[78] bhrâtâ kanyâm pitâ 'pi vâ | 5 |
(23) daçaputravatî bhaven[79], na ca bhartrâ viyujyate.
samrâjñî'ti japen mûrddhni kanyâm âlabhya nityaçaḥ: |
2. çvaçrûçvaçuradevarair nanândrâ vâ 'pi pûjyate,
Indrâṇyâḥ[80] kṛtasaṃvâdaṃ snâne sûktam prayojayet |
3. navavargottamayutam patisaubhâgyaputradam.
jalapûshpotkarayute citrakumbhasamâvṛte[81] |
4. kartavyo 'tra tathâ yâgaḥ somagandharvavahninâm
bhagâyâpsarasâṃ caiva, yakshâdhipataye 'pi ca |
5. indrâṇyai, devapatnînâṃ, ratipradyumnayos tathâ.
nadîsalilasampûrṇaiḥ[82] pañcagavyasamâvṛtaiḥ[83] | 5 |
(24) hutvâ 'gniṃ snâpayet kanyâṃ sthitâṃ deçe tu dakshiṇe,
priyaṅguvaṭanâgânâṃ kashâyodghṛshṭakesaram |
2. sampâtâbhihutaṃ kṛtvâ sarvaushadhisamanvitam.
abhimantrycha[84] sûktânte navabhis tu vi hîti vai |
3. stheyâbhir adbhiḥ pûrṇena abhishiñced uposhitâṃ:
yâḥ patighnya striyas tanvyaḥ çâmyante tâs tv anena vai. |
4. snâpayed âhanasyâbhir, vidyâd yâṃ vipravrâjinîṃ[85]. —
sûktâd upoddhared enaṃ na seça iti tu dvṛcam; |
5. upadishṭo 'yam ekeshâm puṃsaḥ karmaṇi paurushe. —
rakshohaṇaṃ vâjinam ity etad rakshohaṇaṃ japet | 5 |
(25) agnim prajvâlya caitena upatishṭheta nityaçaḥ
âjyâhutîç ca juhuyât: tena rakshâṃsi bâdhate |
2. [etad rakshohaṇaṃ, çântiḥ paramaishâ prakîrttitâ.]
havish-pântîyam ity etat sûktam atra prayojayet,
3. [garhitânnâghayoge ca havish-pântîyam abhyaset.
pavitram paramaṃ hy etad dhyâtavyam apy abhîkshṇaçaḥ]
4. âdityе dṛshtim âsthâpya[86]; shaṇ mâsân niyato 'bhyaset:
devayânaṃ sa panthânam paçyaty âdityamaṇḍale |
5. vidyâ vaiçvânarî câsya svakâyasthâ prakâçate.
[havish-pântîyam abhyasya sarvapâpaiḥ pramucyate.]

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22. (4) ib. 85, 45. — (5) citat Ch. 712 ibid. cum v. l.: „çrâvayed.“ — 23. (1) ib. v. 46. — (2) ib. 86; vid. praefat. — (3) cf. Ind. Stud. II, p. 281 sqq. (V, 297, adnot. 2). — 24. (2) ib. 86, 1—9; cf. Jy-Ṛvidh. 1, 4. — (3) cf. Ind. Stud. V, p. 323 et 332. — (4) A. v. 20, 136, 1—10? vid. praefat. — Ṛ. 10, 86, 16—17; citat Ch. 712, l. c. — (5) Ṛ. 10, 87 = A. v. 8, 3; cf. Ath-Pariç. 32, 3; 14. — 25. (2) ib. 88. — (3) cf. Manu, 11, 251. — (4) cf. Nirukt. 7, 23 (Bṛh-Dev. 7, 29).

6. indraṃ staveti sûktaṃ tu japec chatrunibarhaṇaṃ.
[pavitrâṇâm pavitraṃ tu guhyam pâvanam adbhutaṃ] 6 |
(26) [çuklapakshe çubhe vâre sunakshatre sugocare
dvâdaçyâm putrakâmâya[87] caruṃ kurvîta vaishṇavaṃ |
2. dampatyor upavâsa syâd ekâdaçyâṃ surâlaye,
ṛgbhiḥ shoḍaçabhiḥ samyag arcayitvâ janârdanaṃ |
3. caruṃ purushasûktena çrapayet putrakâmyayâ:
prâpnuyâd vaishṇavam putram acirât santatikshamaṃ |
4. dvâdaça dvâdaçîḥ samyak payasâ nirvapec caruṃ:
yaḥ karoti — sahasraṃ syâd; yâti vishṇoḥ paraṃ padaṃ |
5. hutvâ 'gniṃ vidhivat samyag ṛgbhiḥ sholaçabhir[88] dvijaḥ[89]
kṛtâñjaliputo bhûtvâ stavaṃ[90] tâbhiḥ prayojayet | 5 |
(27) keçavam mârgaçîrshe tu, paushe nârâyaṇaṃ smṛtaṃ,
mâdhavam mâghamâse tu, govindam phâlgune tathâ |
2. caitre caiva tathâ vishṇuṃ, vaiçâkhe madhusûdanaṃ,
jyeshṭhe trivikramaṃ vidyâd; âshâḍhe vâmanaṃ viduḥ |
3. çrâvaṇe çrîdharaṃ vidyâd, dhṛshîkeçaṃ tataḥ pare,
âçvine padmanâbhaṃ tu, dâmodaraṃ ca[91] kârttike |
4. dvâdaçaitâni nâmâni Ṛshyaçṛṅgo 'bravîn muniḥ.
pûjayen mâsanâmabhiḥ: sarvân kâmân samaçnute |
5. âyushmantaṃ sutaṃ sûte yaçomedhâsamanvitaṃ,
dhanavantam, prajâvantaṃ, dhârmikaṃ, sâttvikaṃ tathâ | 5 |
(28) samidho[92] 'çvatthavṛkshasya hutvâ 'gniṃ juhuyât punaḥ
upasthânaṃ hutâçasya dhyâtvâ, 'rcya madhusûdanaṃ |
2. havirhomaṃ tataḥ kuryât pratyṛcaṃ vâgyataḥ çuciḥ;
sûktena juhuyâd âjyam âdâv ante ca pûrvavat |
3. haviḥçeshaṃ namaskṛtvâ nârî nârâyaṇam patiṃ,
bhakshayitvâ haviḥçeshaṃ labdhâçîḥ[93] saṃviçet kshapâṃ |
4. tatas tu karma kṛtvedaṃ[94] kartavyaṃ dvijatarpaṇaṃ.
dvitîyâ strî[95] nivartteta[96], yâvad garbhaṃ na vindati |
5. aputrâ mṛtaputrâ vâ, yâ ca kanyâm prasûyate,
kshipraṃ sâ janayet putram, Ṛshyaçṛṅgo[97] yathâ 'bravît | 5 |
(29) arcanaṃ sampravakshyâmi vishṇor amitatejasaḥ,
yat kṛtvâ munayaḥ sarve brahmanirvâṇam âpnuyuḥ |

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25. (6) ib. 89; cf. supra III, 15, 2. — 26. (1) ib. 90; vid. praefat; cf. lex. Petrop. s. v. purushasûktaṃ; adde: Colebrooke, Misc. Ess. I, p. 167 sqq.; Ind. Stud. IX, p. 1 sqq.; Gautama-D. Ç. adh. 19; Manu, 11, 251; Weber, kṛshṇajanmâshṭ, p. 289, 290! Ath-Pariç. 44, 4; 74, 4. — 27. (1) eadem omnino traduntur apud Varâh., Bṛh-Saṃh. 105, 14 et 15. — (4) cf. lex. Petrop. s. v. Ṛshyaçṛṅga. — (5) = Manu, 8, 263.

2. apsv, agnau, hṛdaye, sûrye, sthaṇḍile, pratimâsu ca
shaṭsv eteshu hareḥ samyag arcanam munibhiḥ smṛtaṃ |
3. agnau kriyâvatâṃ devo, divi devo manîshiṇâṃ,
pratimâsv alpabuddhînâṃ, yoginâṃ hṛdaye hariḥ |
4. âpo hy âyatanaṃ tasya: tasmât tâsu sadâ hariḥ;
tasya sarvagatatvâc ca sthaṇḍile bhâvitâtmanâṃ[98]. |
5. dadyât purushasûktena yaḥ pushpâṇy apa eva vâ,
arcitaṃ syâj jagad idaṃ tena sarvaṃ carâcaraṃ |
6. ânushṭubhasya sûktasya trishṭubantasya devatâ
purusho, yo jagadbîjam; ṛshir Nârâyaṇaḥ smṛtaḥ | 6 |
(30) Nârâyaṇa mahâbâho, çṛṇushvaikamanâḥ, prabho!
vakshye purushasûktasya vidhânaṃ tv arcanam prati |
2. agnikâryaṃ japavidhiṃ stotraṃ caiva sadâtmakaṃ. —
snâtvâ yathoktavidhinâ prâṅmukhaḥ çuddhamânasaḥ |
3. prathamâṃ vinyased vâme, dvitîyâṃ dakshiṇe kare;
tṛtîyâṃ vâmapâde tu, caturthîṃ dakshiṇe nyaset |
4. pañcamîṃ vâmajânuni, shashṭhîṃ vai dakshiṇe nyaset,
saptamîṃ vâmakaṭyâṃ tu, ashṭamîṃ dakshiṇe[99] kaṭau |
5. navamîṃ nâbhimadhye tu, daçamîṃ hṛdaye nyaset,
ekâdaçîṃ kaṇṭhadeçe, dvâdaçîṃ vâmabâhuke |
6. trayodaçîṃ dakshiṇe bâhâv, âsye caiva[100] caturdaçîṃ,
akshṇoḥ pañcadaçîṃ caiva, shoḍaçîṃ[101] mûrddhni vinyaset |6|
(31) evaṃ nyâsavidhiṃ kṛtvâ paççât pûjâṃ samârabhet,
yathâ dehe, tathâ deve nyâsaṃ kṛtvâ vidhânataḥ |
2. (mantranyâsam purâ kṛtvâ svadehe devatâsu ca
gâyatryoṃkâraṃ nyastâṅgaḥ pûjayed vishṇum avyayaṃ |
3. ucchvâsâvâhane[102] nastaḥ sthirâyâm uddhavârcane.
asthirâyâṃ vikalpaḥ syât; sthaṇḍile tu bhaved dvayaṃ |
4. ucchvâsâvâhane[102] nastaḥ sthâvare vai yathâ, tathâ
çâligrâmârcanenaiva hy âvâhanavisarjane |
5. çâligrâme tu bhagavân âdibhûto yathâ hariḥ, ..
na tathâ 'nyatra sûryâdau vaikuṇṭhe vâ 'pi sarvagaḥ[103]. | )
6. âdyayâ "vâhayed devam ṛcâ tu purushottamaṃ.
dvitîyayâ "sanaṃ dadyât, pâdyaṃ caiva tṛtîyayâ |
7. argbyaṃ caturthyâ dâtavyam, pañcamyâ "camanîyakaṃ.
shashṭhyâ snânam prakurvîta, saptamyâ vastram eva ca |

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29. (5) hunc çlokum repetit Jy-Ṛvidh. 1, 4. — 31. (1) nota assonantiam, sicut infra III, 33, 2 (caraṇaṃ, çaraṇaṃ), 35, 1 (jûânaṃ, dhyânaṃ), 39, 2 (dhâraṇa, dhârmika?) et Sâmavidh. 1, 2, 10.

8. yajñopavîtam ashṭamyâ, navamyâ cânulepanaṃ.
pushpaṃ daçamyâ dâtavyam, ekâdaçyâ tu dhûpakaṃ |
9. dvâdaçyâ dîpakaṃ dadyât, trayodaçyâ nivedanaṃ,
caturdaçyâ namaskâram, pañcadaçyâ pradakshiṇaṃ[104] |
10. snâne vastre ca naivedye dadyâd âcamanîyakaṃ.
dakshiṇâṃ tu yathâçaktyâ shoḍaçyâ[105] tu pradâpayet | 6 |
(32) tataḥ prâdakshiṇyaṃ[106] kṛtvâ japan kuryât samâhitaḥ.
yathâçakti japitvâ tu sûktaṃ tasya nivedayet |
2. devasya dakshiṇe pârçve kuṇḍaṃ sthaṇḍilam eva vâ[107]
kârayet prathamenaiva, dvitîyena tu prokshaṇaṃ |
3. tṛtîyenâgnim âdadhyâc, caturthena samindhanaṃ.
pañcamenâjyaçrapaṇaṃ caroç ca çrapaṇaṃ tathâ |
4. shashṭhenaivâgnimadhye tu kalpayet pâdmam[108] âsanaṃ,
cintayed devadeveçaṃ kâlânalasamaprabhaṃ |
5. tato gandhaṃ ca pushpaṃ ca, dhûpadîpanivedanaṃ
anujñâpya, tataḥ kuryât saptamyâdi yathâkramaṃ |
6. samidhas tâvatîḥ pûrvaṃ juhuyâd abhighâritâḥ.
tato ghṛtena juhuyâc caruṇâ ca tataḥ punaḥ |
7. evaṃ hutvâ tataç caiva[109] 'nujñâpya yathâkramaṃ,
agner bhagavatas tasya samîpe stotram uccaret: | 7 |
(33) „yataṃ[110] te, puṇḍarîkâksha! namas te, viçvabhâvana!
namas te 'stu, hṛshîkeça, mahâpurusha, pûrvaja! |
2. devânâṃ dânavânâṃ ca sâmânyam adhidaivataṃ!
sarvadâ caraṇadvandvaṃ vrajâmi çaraṇaṃ tava |
3. ekas tvam asi lokasya srashṭâ, saṃhârakas tathâ,
avyaktaç cânumantâ ca, guṇamâyâsamâvṛtaḥ |
4. saṃsârasâgaraṃ ghoram anantam kleçabhâjanaṃ,
tvâm eva çaraṇam prâpya, nistaranti manîshiṇaḥ |
5. na te rûpaṃ, na câkâro, nâyudhâni, na câspadaṃ;
tathâ 'pi purushâkâro bhaktânâṃ[111] tvam prakâçase |
6. naiva kiṃcit parokshaṃ te, pratyakso 'si na kasyacit;
naiva kiṃcid asâdhyaṃ te, na ca sâdhyo 'si kasyacit | 6 |
(34) kâryâṇâṃ kâraṇam pûrvaṃ, vacasâṃ vâcyam uttamaṃ,
yoginâṃ paramâ siddhiḥ! paramaṃ te padaṃ viduḥ |
2. aham bhito 'smi, deveça, saṃsâre 'smin mahâbhaye;
trâhi mâm, puṇḍarîkâksha! na jâne paramam padaṃ |

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32. (4) cf. lex. Petrop. s. v. padmâsana, 1, 2); — Nâgârjuna (Ch. 793ª), fol. 55ᵇ fin. — 33. (1) cf. Weber, kṛshṇajanm. p. 264, 265; haec abundant verbis Buddhisticis, vid. lex. Petrop. sub singulis vocc. — 34. (2) vid. Weber, l. c., p. 293.

3. kâleshv api ca sarveshu, dikshu sarvâsu câcyuta,
çarîre jagataç câsi[112]! varttate me mahad bhayaṃ |
4. tvatpâdakamalâd anyan na me, janmântareshv api,
vijñânaṃ! yad idam prâpya, yad idaṃ sthânam arjitaṃ[113] |
5. janmântare 'pi me deva mâ bhûd asya pariksbayaḥ,
durgatâv api, jñâtasya! tvadgato me manorathaḥ |
6. yadi nâçaṃ na vindeta, tâvatâ 'smi kṛtî sadâ:
kâmaye vishṇupâdau tu sarvajanmasu kevalaṃ." — | 6 |]
(35) purushasya hareḥ sûktaṃ svargyaṃ dhanyaṃ yaçaskaraṃ,
âtmajñânam idam puṇyaṃ, yogadhyânam[114] idam paraṃ |
2. phalâhâro bhaven mâsam: paçyaty âtmânam âtmani;
phalâni bhuktvopavasen mâsam adbhiç ca varttayet |
3. araṇye nivasen nityaṃ japann etam ṛshiṃ sadâ;
tris trishavaṇakâleshu[115] snâyâd apsu samâhitaḥ[116] |
4. âdityam upatishṭheta sûktenânena nityaçaḥ,
[âjyâhutîr anenaiva hutvaitaṃ cintayed ṛshiṃ |]
5. ûrddhvam mâsât phalâhâras: tribhir varshair jayed divaṃ.
tadbhaktas, tanmanâ, yukto daça varshâṇy, ananyabhâk |
6. sâkshât paçyati taṃ devaṃ nârâyaṇam anâmayaṃ.
[grâhyam atyantayatnena[117] srashṭâraṃ jagato 'vyayaṃ |] 6 |
(36) [gṛhasthadharme vartteta nyâyaklptaḥ çucivrataḥ;
etaṃ[118] devaṃ cintayeta nârâyaṇam anâmayaṃ |
2. arddharâtre tyaktanidra utthâya çucir vâgyataḥ[119],
samprasupteshu bhûteshu, yogaṃ yuñjîta yogavit |
3. ṛjv âsînaḥ same deçe nivâte[120] çabdavarjite
savyam pâdaṃ dakshiṇasya jânuni çleshayet tataḥ |
4. saṃhṛtya dakshiṇam pâdaṃ, savye jânuni yachati,
brahmâñjalikṛtaḥ, svastho, yogasammîlitekshaṇaḥ |
5. om ity uktvâ svaṃ hṛdayaṃ[121], cintayed aviçaṅkitaḥ.
tatrâtmânaṃ samâdadhyâd, indriyâṇi, manas tathâ | 5 |
(37) na ced budhyeta kiṃcânyan, na paçyec, chṛṇuyân na ca,
na manasyed yadâ yogaṃ, tadâ prâptaḥ sa ucyate |
2. hṛdy etam ṛshim abhyaset paçyann iva yathâçruti[122]
prâṇân âyamya câsîno, yâvat taṃ cintayed ṛshiṃ |
3. ucchvasishyann adho nâbhiṃ gamayitvâ manas tathâ,
ucchvased evam asakṛt; tanmanâ yogam unnayet |

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35. (2) cf. Johäntgen, Manu, p. 57 sqq.; Yâjñ. 3, 64; hic supra III, 14, 3; infra III, 39, 4; — supr. III, 9, 1. — 36. (1) cf. Yâjñav. 3, 205. — (2) nota repetitionem; sicut Yâjñav. 3, 201; cf. 64; 110, 198 sqq. — (4) cf. Manu, 2, 11; Âçval-gṛh. 3, 5, 11.

4. evaṃ hi yuñjant[123] sâmânyaṃ[124] na paçyec chṛṇuyân na ca[125];
tadâ çanair nayec cetо hṛdayâd ûrddhvam eva tu |
5. samau tu jatrû[126], câsyaṃ ca[127], nâsikânayane, bhruvau.
bhruvor madhye paraṃ sthânaṃ: tatraitad dhârayet sthiraṃ[128] | 5 |

(38) lalâṭadeçe dhâryâtha mûrddhânaṃ gamayet tataḥ
ucchvasaṃç ca yathâkâlaṃ nâbhiṃ gatvocchvaset punaḥ |
2. etat paraṃ sthânam uktam brahmaṇaḥ paramâtmanaḥ.
evaṃ yukto mahâtmânam âtmânam pratipadyate |
3. yadi syât sukṛtî çuddho, yadi vâ pâpakṛttamaḥ,
upalabhya param brahma, gatiṃ jñâtvâ, bhavec chuciḥ |
4. sarvapâpânubaddhaç ced buddhvaitat prayato japet
abhijijñâsanâd[129] eva, gacheta paramâṃ gatiṃ |
5. dhâraṇâ tu pṛthak kâryâ dharmeṇânena nityaçaḥ.
âditye 'gnau candramasi vṛkshâgreshu ca dhârayet |

(39) parvatâgre, samudre vâ, yatra vâ 'pi mano ramet.
na tv eva vishayân prâpya dhârayîta kathaṃcana |
2. bahv atra duḥkhaṃ jânîyât, pradhvaṃse dhâraṇâkṛte:
dhârmikâṇâṃ[130] kule 'çuddhe yogabhrashṭo 'bhijâyate |
3. mûrddhni brahma yadâ vindet, tam eva[131] ṛshisattamaṃ,
tadâ mûrddhnaḥ paraṃ jyotir nakshatrapatham unnayet |
4. yogî yogeçvaram prâpya nirdvandaḥ paramâtmavit
sarvatraivâtmanâ "tmânaṃ paçyed ṛshiparâyaṇaḥ |
5. japec caiva sadâ snâtaḥ pavitram idam uttamaṃ:
api pâtakasaṃyuktaḥ kâlena sukṛtî bhavet |

(40) tapaḥparâyaṇo nityaṃ satyavâg anasûyakaḥ
japann etam[132] ṛshiṃ viprah kâlena sa vanî[133] bhavet |
2. yena yena ca kâmena japed imam ṛshiṃ sadâ,
sa sa kâmaḥ samṛddha syâc chraddadhânasya kurvataḥ |
3. homaṃ vâ 'py athavâ jâpyam, upahâram, atho caruṃ[134]
kurvîta yena kâmena, tatsiddhim[135] avadhârayet |
4. jñâtiçraishṭhyam, mahad vittaṃ, yaço loke, parâṃ gatiṃ
jñânena[136] vipramokshaṃ ca — tatsiddhim[135] avadhârayet |

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38. (1) cf. supra I, 12, 4: châdya; „arcya" passim, ut in epicis. — (4) cf. lex. Petrop. s. v. abhijña, 2, b). — 39. (1) cf. Ath-Pariç. 16 (17), 3. — (2) dhârmika (cf. infra IV, 4, 7; Jy-Ṛvidh. 1, 1) hic proprio sensu eos significat (ut nos dicimus „Pharisäer"), quorum actiones nihil sunt, nisi μεσαι πραξεις (secundum Stoicos). — (4) nirdvandva est, cui omnia bona sunt αδιαφορα (secundum eosdem). — 40. (2) cf. supra I, 2, 5; II, 20, 5; — I, 1, 4. — (4) cf. Yâjñ. 1, 262 et lex. Petrop. s. v.; Johäntgen, Manu, p. 56.

5. jñânagamyam paraṃ sûkshmaṃ vyâpya sarvam avasthitaṃ
grâhyam atyantayatnena, brahmâbhyeti sanâtanaṃ |
6. sahasraçîrsheti sûktaṃ sarvakâmaphalapradaṃ
vedagarbhaçarîreṇa; sa vai Nârâyaṇaḥ smṛtaḥ |
7. brahmendrarudrâparjanyâ atra sûkte vyavasthitâḥ;
atrastham etad drashṭavyaṃ jagat sthâvarajaṅgamaṃ |
(41) anâsâdayamâno 'pi bhaktiṃ na parihâpayet.
bhaktânukampî bhagavân çrûyate[137] purushottamaḥ |
2. pûjârthaṃ tasya devasya vanyânt[138] svayam upârjitân
âraṇyakavidhânena nirvapet pratyahaṃ caruṃ |
3. nârâyaṇâya svâheti mantrânte juhuyâd dhaviḥ
â sahasrât: tataç cakshur divyaṃ hotur dadâti saḥ |
4. api vâ carusahasraṃ tantreṇaikena nirvapet,
yâvanto vâ 'pi çakyante ahnâ, sarvânt[138] samâpayet |
5. sahasrasyepsitânâṃ ca kâmânâṃ labhate phalaṃ;
purushâyuḥsamâyuktaḥ siddho vâ 'pi caren mahîṃ |
(42) dhyeyaḥ sadâ savitṛmaṇḍalamadhyavarttî
nârâyaṇaḥ, sarasijâsanasaṃnivishṭaḥ |
keyûravân, makarakuṇḍalavân, kirîṭî,
hârî, hiraṇmayavapur, ghṛtaçaṅkhacakraḥ ||
2. etat tu yaḥ paṭhati kevalam eva sûktaṃ
nârâyaṇasya caraṇâv abhivandya vandyau |
pâṭhena tena parameṇa sanâtanasya
sthânaṃ jarâmaraṇavarjitam eti visḥṇoḥ ||
3. havishâ 'gnau, jale pushpair, dhyânena hṛdaye hariṃ
yajanti sûrayo nityaṃ, japyena ravimaṇḍale |
4. bilvapattraṃ, çamîpattram, pattram bhṛṅgârakasya[139] ca,
mâlatîkuçapadmaṃ ca sadyas tushṭikaraṃ hareḥ |
5. yan nopapadyate kiṃcit, taṃ dhyâyen manasaiva tu:
sampadyate prasâdât tu[140] devadevasya cakriṇaḥ |
6. pattraiç ca pushpaiç ca phalaiç ca toyair
akrîtalabdhaiç ca sadaiva satsu, |
bhaktyaikalabhye purushe purâṇe,
muktyai kimarthaṃ kriyate na[141] yatnaḥ? ||
7. ity evam uktaḥ purushasya vishṇor
arcâvidhiḥ vishṇukumâranâmnâ |
muktyaikamârgapratibodhanâya
dṛshṭvâ vidhânaṃ tv iha Nâradoktaṃ ||]

40. (5) cf. supra III, 35, 6. — 41. (3) cfr. supr. III, 7, 4; Jy-Ṛvidh. 2, 32; lex. Petrop. s. v. divyacakshus, 1). — 42. (3) cf. supra III, 29, 2.

8. yâ oshadhîḥ svastyayanaṃ japeta niyatavrataḥ
[oshadhîç ca yajen nityaṃ shaṇ mâsân eva nityaçaḥ[142] |]

ity ṛgvidhâne tṛtîyo 'dhyâyaḥ.[143] |

## IV.

oṃ[1] |

(1) ishṭvâ çaradi vai rudram oshadhîç ca yajet tathâ:
tasyâmayâ na bhavanti, tathâ 'jîrṇâni yâni ca |
2. kriyâṃ tu saptarâtreṇa saptakṛtvo 'bhyaset tataḥ[2],
[prapadyetaushadhîṃ viprâḥ, sûktam etaj japant[3] sadâ |]
3. „dvishatkshetrâd[4] ihâyadhvam" iti vijñâpayîta[5] ca,
svakshetre varuṇam[6] ishṭvâ: vindate bhishag[7] oshadhîḥ |
4. [vṛshṭikâmo yatâhâraḥ prapadyeta bṛhaspatiṃ,
pâyasenopahâreṇa homena ca samanvitaḥ |]
5. bṛhaspate pratîty etad vṛshṭikâmaḥ prayojayet:
parjanyaṃ ca namaskṛtvâ vṛshṭiṃ vindati çobhanâṃ |
(2) sarvatra tu parâ çântir jñeyo 'pratirathas tv ṛshiḥ.
[yam eva deçaṃ gacheta çatruṃ vâ 'py anumantritaḥ |
2. nâjitvâ vinivarteta; paraṃ hi brahmaṇo balaṃ.
sarvakâmair japed etat[8] sarvakâmasamṛddhaye |
3. saṅgrâmam abhyudyatâya râjñe[9] caitat prayojayet]
sarvân vijayate çatrûn, na parâjîyate 'paraiḥ |
4. pathi svastyayanaṃ caitat: taskarebhyaç caran pathi[10]
bhûtoragapiçâcebhyaḥ sarvebhyaḥ parirakshati. |
5. Bhûtâṃçasya ṛsheḥ sûktam prajâkâmaḥ çucir japan[11]
[anurûpâṃ prajâṃ âçu labhate; nâtra saṃçayaḥ |]
(3) sthâlîpâkena nâsatyâv açvinau tu yajed dvijaḥ[12].
[anenaivopacâreṇa[13] hutvâ 'çvân anumantrayet |
2. pâyasaṃ, kṛçarâmâṃsam[14], odanaṃ, dadhisaktukân,
kulmâshâṁç[15] ca karambhâṃç ca, phalâni vividhâni ca |
3. citraṃ, mâlyaṃ, çubhân gaudhân, annapânâni yâni ca,
bhaksham[16], bhojyaṃ ca, peyaṃ ca samâhṛtyodite ravau |

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42. (8) Ṛ. 10, 97; cf. Anukram; Bṛh-Dev. 7, 32.

1. (3) Varuṇaḥ est dominus nakshatri „çatabhishak", cf. Varâh., Bṛh-Saṃh. 98, 5. — (4) Ṛ. 10, 98; cf. Bṛh-Dev. 7, 32 sqq. — 2. (1) ib. 103; cf. infra IV, 21, 5; — cf. supra II, 24, 4; 5. — (3) cf. supra II, 31, 2. — (4) cf. supra I, 26, 1. — (5) ib. 106; cf. Bṛh-Dev. 8, 4.

4. Bhûtâmçam abhyaset tâvad, yâvad astam ito raviḥ.
arddharâtre tv atikrânte tato 'çvibhyâṃ nivedayet.|]
5. dîrghâyushaṃ surûpaṃ ca labhet putraṃ suvarcasaṃ.
[rûpavâṃç[15] ca bhaven nityam, Bhûtâmçaṃ yo 'bhyaset sadâ|
(4) sarvakâmikam ity etam ṛshiṃ vidyâd vicakshaṇaḥ.]
na vâ u devâ ity etaj japeta niyatavrataḥ: |
2. annaṃ vindati sarvatra, yatra yatropatishṭhati.
[pâpmopahatam âtmânaṃ yo manyeta vicakshaṇaḥ, |
3. sa japen niyato bhûtvâ: laghu manyeta pâpmanâ.]
[vâcam prapadyed vâkkâmo juhvad, âçu japann imâḥ|]
4. ahaṃ rudrebhir ity etad: vâsumî bhavati, pûjitaḥ. —
na tam ity ashṭakaṃ sûktaṃ vaiçvadevaṃ japen[17] muniḥ: |
5. kṛtsnaṃ tu kalmashaṃ hitvâ[18] viçvair devaiḥ sa hâsate[19].
râtrîm prapadyeta sadâ çuciç cîrṇavrato niçi, |
6. yaḥ kâmayeta: „na punar jâyeyam" iti „yonishu".
sahasrakṛtvo manasâ japed râtrî 'ti râtrishu. |
7. sthâlîpâkena râtrîṃ ca yajetâhar ahar niçi;
tanmanâ, niçi câsînas, tishṭhed ahani dhârmikaḥ |
(5) ûrddhvaṃ saṃvatsarâc caiva carum payasi saṃskṛtaṃ
[sahasrakṛtvas tv etena divâ homo vidhîyate|]
2. juhuyân niçi pûrvasmin râtribhâge[20] samâhitaḥ;
divâ câvaçyakaṃ kâryaṃ châyâyâm aṃçutejasâ[21] |
3. iti prayata âtmavânt[22] sûktaṃ tu manasâ japet.
saṃvatsare tṛtîye tu sarpishâ sâdhayec caruṃ |
4. athâsya varadâ devî râtrir bhavati çarvarî.
vijñâpayîta tâṃ devîṃ varadâṃ svayam âgatâṃ |
5. „saṃvatsara ṛtau mâsi divase 'smin, kshaṇe 'pi vâ
prayâṇakâlo bhavitâ tava, vatseti vatsalâ. |
(6) [râtrîsûktaṃ japann eva taṃ kâlam pratipadyate;
na yonim punar âyâti, sarvapâpaiḥ pramucyate|]
2. mamâgne varca ity etat sarvakâmair japed dvijaḥ
juhvad âjyam anenaiva: sarvân kâmân avâpnuyât. |
3. yâṃ kalpayantîti sadâ japeta niyatavrataḥ:
nainaṃ kṛtyâ nihiṃsanti[23] kruddhâbhicaritâni[24] ca |

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4. (1) ib. 117; cf. Anakram; Bṛh-Dev. 8, 8. — (3) ib. 125; cf. Catal-Oxf. p. 405[b], No. 11. — (4) ib. 126. — (5) cf. Nirukt. 9, 39. — Ṛ. 10, 127. — (6) cf. supra II, 35, 5; vid. praefat. — (7) dhârmika, cf. supra III, 39, 2. — 5. (2) aṃçutejaḥ vel idem significat, quod „çuklâmbaradhara", cf. Yâjñ. 1, 186; 2, 217; 238; 8, 273. — 6. (1) vid. Müller, vol. VI, p. 23, ubi prior versus invenitur in fine râtri-khili (!); cf. Çâṅkh-gṛh. 5, 5. — (2) ib. 128 = A. v. 5, 3; cf. Ath-Pariç. 32, 18; 28; citat Ch. 712, fol. 28[a]. — (3) khilaṃ; vid. praefat.

4. yam[25] Âṅgirasakalpais[26] tu tadvido 'bhicaranti, saḥ[27]
Pratyâṅgirasakalpena[26] sarvâṃs tân[28] pratibâdhate. |
5. [Pratyaṅgirasavidvâṃs tu na rishyeta kadâcana.
nainaṃ kṛtyâ nihiṃsanti jñâtâjñâtâni yâni ca[29] |
(7) ajânatâ jânatâ vâ, kruddhenâmarshitena vâ
âkrushṭaṃ[30] vâ duruktaṃ vâ, naino limpati tadvidaṃ |
2. etam eva japen nityam ṛshiṃ svastyayanâya vai;
sarvaprâyaçcittam etad abhâshata ṛshiḥ svayaṃ |]
3. sthâvarânâṃ niveçe tu, nagarâṇâṃ tathaiva ca
grâmâṇâṃ ca gṛhâṇâṃ ca japed imam ṛshiṃ sadâ |
4. jâtarûpamayaṃ vidvân kârayet trivṛtam maṇiṃ
sahasrasampâtahutam: ṛshiṇâ tena taṃ tataḥ[31] |
5. pratimuñceta[32] çirasi, grîvâyâm athavorasi.
[nainaṃ kṛtyâ nihiṃsanti jñâtâjñâtâni yâni ca |
(8) anenaiva tu sûktena[33] râjñâṃ ca[34] samalohitaṃ
kârayeta maṇiṃ vidvâṃs, tâvad evânumantraṇaṃ |]
2. saṅgrâmeshu dhvajâgrâṇi vâditrâṇy anumantrayet,
âsanâni ca çayyâç ca, yânâni vividhâni ca |
3. [tasyâbhicarataḥ[35] sâkshâd Aṅgiraso 'py ṛsheḥ[36] svayaṃ,
Pratyaṅgirasakalpena sarvaṃ tat pratibâdhate |]
4. amânushîr abhicaret kṛtyâsûktaṃ japann idaṃ,
mucyate sarvato 'nishṭât[37]; kim punar mânushâd[38] bhayaṃ?|
5. tapasvî niyato dântaḥ prayoktâ ced bhaved ṛshiṃ[39],
sarvaṃ tarati çântâtmâ; tapo hi sumahad balaṃ |
(9) âyushyam âyurvarcasyaṃ sûktaṃ dâkshâyaṇam mahat.
[alaṃkâraṃ hiraṇyaṃ vâ prâpya dâkshâyaṇaṃ japet; |
2. prâyaç[40] ca çriyam âdatte, bahu cânnaṃ samaçnute.]
[bhâvavṛtte pare sûkte saptarce pâvane japet |
3. prajâpatiṃ namaskṛtvâ: sarvân kâmân avâpyate[41].]
nâsad âsîd iti japej, juhuyâd yogatatparaḥ |
4. prajâpates tu sâyojyaṃ dvâdaçâbdaiḥ samaçnute.
uta devâ iti japed âmayâvî[42] yatavrataḥ |
5. ghṛtakumbhaṃ nidhâyâtha juhuyâj jâtavedasi.
kumbhât[43] sampâtam anyasmin kâṃsye pâtre nidhâpayet |
6. yan na pânaṃ[44] na cânnaṃ syât, sa idaṃ samprakalpayet.
[tenâjyenâṅgam abhyajya çaṇakair annabhâg bhavet |

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8. (4) cf. Burnouf, Lotos p. 239; 420. — 9. (1) khilaṃ; vid. praefat.; — cf. schol. ad Vâj-Saṃh. 34, 51! — (2) ib. 129 et 130. — (3) ib. 129. — (4) ib. 137 = A. v. 4, 13; cf. Bṛh-Dev. 8, 10; Ath-Pariç. 32, 9; 26; 27.

7. rogârtasyâpy anenaiva gâtram aṅktvâ japed idaṃ;
ajîrṇânno 'py[45] añjayîta: sukham bhavati tena ha[46] |]
(10) agne achâ vadety etad dhanakâmaḥ[47] prayojayet.
[niyataḥ sarpishâ hutvâ japed ayutaçaḥ punaḥ |
2. khâdirîṇâṃ hi samidhâṃ juhuyâd daçatîr ḍaça
daçakṛtvaḥ: sadâreṇa râyasposheṇa pushyati |
3. bilvodumbarapâlâçîs tathâ rauhitakîç ca yâḥ
juhuyâd dhanakâmas tu: râyasposheṇa pushyati |
4. baibhîdakedhmo bailvakîr juhuyâd arddhamâsabhuk
dvishaddveshaṇa: tasyânte sûktam etat[48] prayojayet |]
5. dvishantaṃ dhaninaṃ hatvâ[49] dvishato vindate dhanaṃ.
[athavâ japyam eva syâd râyasposhadhanârthinâ |]
(11) ayam agne jariteti japed agnibhaye sati.
vidhinâ tarpayitvâ 'gnim payodadhighṛtâdibhiḥ |
2. svayam pâtuṃ yâvad ichet, tâvad gatvâ[50] caturdiçaṃ
apâm idam pariṇayet santatodakadhârayâ: |
3. udahrada[51] iva bhûtvâ agner bheshajam antikât.
araṇyam etya pâṭâṃ[52] tu krîṇîyâd yavamushṭinâ |
4. „yadi saumy asi, somâya tvâ parikrîṇâmy oshadhim!
yadi[52a] vâruṇy asi, varuṇâya tvâ parikrîṇâmy ahaṃ tataḥ!|
5. vasubhyo 'thavâ rudrebhya âdityebhyo 'thavâ punaḥ,
vaiçvadevy asi, viçvebhyaḥ parikrîṇâmy ahaṃ tataḥ" |
6. kshiptvâ sumanasaḥ pûrvam oshadhyâ saha vîrudhaiḥ,
tasyâ vîryaṃ samâdatte, karma yatra karishyati |
7. tâṃ tu madhye nidadhîta oshadhînâṃ vihâyasi.
grahaṇe tv aushadhînâṃ tu sarvatraisha vidhir bhavet |
(12) utkhâpayîta[53] tâm pâṭâṃ[52] tv[54] imâm iti japann iha,
prâtaç ca peshayed enâṃ saṃsadi brahmacâriṇâ |
2. tadalâbhe vratavatâ, kanyayâ, brâhmaṇena vâ.
prâtaḥ çucis tâṃ ghṛtena triḥ pibed, anumantritâṃ |
3. imâm iti tu sûktena çatakṛtvo daçâvaraṃ:
sapatnîm bâdhate tena, patiç câtîva manyate |
4. [patis tu parijapyainâṃ[55] pâṭâṃ[52] etena vai pibet
payasâ saptarâtraṃ tu: sapatnân pratibâdhate |]
5. mûlamantrajapair anyair yâ patiṃ jetum ichati,
alokâ yamalokasthâ majjate narake hi sâ |
(13) anyathâ vopanîtâni[56] cûrṇamûlaushadhâny api
vinâçayeyuḥ purusham; tasmân nânyaṃ samâcaret[57] |

10. (1) ib. 141. — 11. (1) ib. 142. — (2) cf. hymni v. 7. — (3) ib. 145 (= A. v. 3, 18); vid. praefat. —; Anukram; Bṛh-Dev. 8, 12.

2. priyaṃvadâ bharttari yâ, bharttâ yasyâḥ parâyaṇaṃ,
vâk caiva madhurâ yasyâḥ, — patyuḥ saṃvananam mahat|
3. [priyam bharttâram âsâdya pibed evaushadhîm imâṃ.]
priyaṃvadâṃ, dharmaparâṃ, dharmapatnîm aninditâṃ |
4. avamanyeta yo mohât, tam âhuḥ purushâdhamaṃ.
araṇyânîty araṇyeshu japet sûktam anekaçaḥ |
5. araṇyânîṃ namaskṛtvâ: so 'raṇyât[58] pratimucyate[59].
çraddhâsûktaṃ japen nityaṃ çraddhâkâmaḥ samâhitaḥ |
(14) sarvatra labhate çraddhâm; medhâsûktaṃ tathaiva ca.
[brâhmîm âsâdya sûkte dve japeta niyatavrataḥ[60] |
2. tâm pibet tu[61] yathâçaktyâ: tryahât siddhiṃ niyachati.]
çaṅkhapushpîṃ tu payasâ, brâhmîpushpâṇi sarpishâ |
3. çatâvarîṃ tu payasâ vacâṁ adbhir ghṛtena vâ
sûktâbhyâm anumantryâbhyâm ekaikâṃ tu tryaham pibet |
4. çraddhâm, medhâṃ, smṛtim, pushṭim, balaṃ, lakshmîṃ ca vindati,
siddhim prâpnoti ca parâṃ dîrgham câyuḥ samaçnute |
5. [athavâ manasâ dhyâyet sûkte: siddhiṃ niyachati.]
çâsa itthâ: sapatnaghnaṃ saṅgrâmaṃ vijigîshataḥ |
(15) [prayoktavyaṃ tu çucinâ. juhuyât tatra siddhaye.
athavâ japyam eva syât saṅgrâmam abhigâchataḥ[62] |
2. çâsa ittheti—yo hantuṃ[63], çatrûn sarvân nivârayet[64].]
alakshmînâçanârtham tu japen nityaṃ Çirimbiṭham |
3. apâmârgamayîṃ çâkhâṃ sadarbhâṃ sahavîraṇâṃ[65]
gṛhîtvâ, "tmânam pâvayed adhaç corddhvaṃ ca nityaçaḥ |
4. [âjyaṃ cânena juhuyât sahasraṃ daçatîr daça:]
tryahena nudate dehâd alakshmîṃ çatavârshikîṃ |
5. [cândrâyaṇaṃ caran etat sûktaṃ siddhikaraṃ japet:
alakshmîṃ nudate dehâd api varshasahasrikîṃ[66] |]
(16) gṛhîtaṃ yakshmaṇâ, darbhân gṛhîtvâ, samspṛçan japet
muñcâmi tvâ havisheti: yakshmâṇam apakarshati |
2. [samiddham agniṃ juhuyâd âjyenaiva yathâvidhi;
sampâtam âjye ninayet sampâtaiç ca payaḥ pibet |
3. sampâtabhâjane sarpiç cûrṇaṃ tatra nidhâpayet:
tatrâsya bhojanîyaṃ syât pânîyaṃ cânumantritaṃ |

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13. (4) ib. 146. — (5) ib. 151. — 14. (1) khilam est; vid. praefat. et infra IV, 19, 1. — (5) cf. supra III, 22, 3. — 15. (2) ib. 155; cf. Nirukt. 6, 30 (cum. Durgi glossa!); Anukram. et Bṛh-Dev. 8, 13; Jy-Ṛvidh. 2, 32. — 16 (1) ib. 161 (= A. v. 3, 11); cf. Ath-Pariç. 32, 7; 9; Anukram. et Bṛh-Dev. 8, 14.

4. khâdirâṇi tu[67] kâshṭhâni cûrṇaṃ kṛtvâ sahâmbubhiḥ
sâdhayîta[68] rasaṃ caishâm, madhvâjyâbhyâm pibet ṣaha |
5. muñcâmi tvâ havisheti tatra tatra prayojayet:
yakshmâṇam apakarshati[69] çarîrât tena karmaṇâ |]
(17) yasyâ garbhaḥ pramîyeta, tatrâgnau juhuyâd dhaviḥ
brahmaṇâgniḥ saṃ vidâna ity âjyena yathâvidhi |
2. âjyaçeshena câbhyajya garbhiṇî[70] prasavet tataḥ;
pibed evâjyaçeshaṃ tu: jîvaṃs[71] tasyâḥ prajâyate |
3. jâtâni cet pramîyerann, âjyaṃ kṛtvâ 'numantritaṃ
brahmaṇâ 'gnir iti, hutvâ[72] sampâtân ninayed maṇau |
4 maṇiṃ tu trivṛti sûtre vâsayed vâsasâ saha
nyagrodhaçuṅgayâ tatra çuklalohitavesbṭitaṃ |
5. [taṃ sâvitryayutenâtha[73] anumantrya yathâvidhi
sampâtair ayutenaiva brahmaṇeti ca saṃstutaṃ[74] |
(18) uparishṭâc ca[75] sâvitryâ — tâvad evânumantraṇaṃ —
sarvaiḥ svastyayanaiç caitaj japed; abhihutam maṇiṃ |]
2. çirasâ dhârayen nârî prayatâ, garbhiṇî satî;
tṛtîye garbhamâse tu maṇim etaṃ samâsajet |
3. pushpyantî[76] çaradaṃ nârî gauḥ savatsâ vased yathâ
bahupânîyayavasâ[77] vatsena pibatâ saha |
4. jâtasya tu kumârasya kaṇṭhe tam maṇim âsajet,
âjyaçesham puraskṛtya, tam abhyajya kumârakaṃ |
5. hutvâ svastyayanair eva strî pumâṃsam prasûyate;
ûrddhvaṃ varshât svastyayanam punar eva vidhîyate[78] |
(19) pura stanapradânât taṃ[79] çraddhâsûktena pâyayet
medhâsûktena caivainam[80] pishṭaṃ vrîhimayaṃ caruṃ[81] |
2. madhumiçraṃ jâtarûpam: medhâvî tena jâyate.
çataṃ varshâṇi jîveta, mriyate na purâ "yushaḥ[82] |
3. [smṛtam eva ca tasya[83] syât shaṇmâsâc ca tataḥ paraṃ.]
âjyaṃ saṃskṛtya juhuyâd akshîbhyâṃ ta iti dvijaḥ[84] |
4. pâṇinâ tu ghṛtâktena mûrddhânaṃ saṃspṛçet tataḥ,
karṇau, netre ca, chubukaṃ nâsike caiva saṃspṛcet, |
5. etad[85] eva japen nityaṃ: yakshmaṇo vipramucyate.
[pûrvoktenaiva kalpena yakshmanâçanam âcaret |
(20) homena ca japaiç caiva yakshmanâçanam âcaret.]
apehîti japet sûktaṃ çucir duḥsvapnanâçanaṃ |

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17. (1) ib. 162; cf. Anukram; Bṛh-Dev. 8, 14; hic supra II, 17, 1 sqq. — (3) cf. Sâmavidh. 2, 2, 1! — 19. (1) cf. Âçval-gṛh. 1, 15, 2; supra IV, 14, 1. — (3) ib. 163 = A. v. 2, 33; cf. Ath-Pariç. 32, 9. Anukram. et Bṛh-Dev. 8, 14. — 20. (1) ib. 164; cf. Anukram. et Bṛh-Dev.

2. devâḥ kapota 'iti tu kapotasyopaveçane[86]
sûktena juhuyâd âjyaṃ; yamadûtaṃ hi taṃ viduḥ |
3. sapatnaghnaṃ prayuñjîta ṛshabhaṃ japahomayoḥ.
yenedam[87] iti vai nityaṃ japeta niyatavrataḥ:
4. samâdhim manasas tena vindate, naiva[88] muhyati |
mayobhûr vâta iti tu gavâṃ svastyayane japet. |
5. [yavâṃç caiva ghṛtâbhyaktân kârîshe[89] 'gnau samâhitaḥ
juhuyâd goshṭhamadhye tu dadhimadhvâjyasaṃskṛtân[90] |]
(21) râjânam abhishiñceta[91] tishyeṇa[92] çravaṇena vâ.
[pausḥṇasâvitrasaumyâçvirohiṇîshûttarâsu[93] ca |
2. hutvâ 'gniṃ râjaliṅgâbhiḥ, sâvitryâ, prayataḥ çuciḥ
mahâvyâhṛtibhiç caiva sampâtâbhihuto bhavet |]
3. sarvaushadhirasai çlakshṇair[94] nadînâṃ salilena ca
vyâghracarmaṇy athâsînam âsandyâm, abhishicya taṃ[95] |
4. tishṭhan pratyaṅmukho brûyâj: „jaya tvam pṛthivîm imâṃ[96]!
dharmas te nikhilo, râjan, varddhatâm! pâlaya[97] prajâḥ |
5. varddhasva tvaṃ[98] çriyai, pushṭyai[99], jayâyâbhyudayâya
ca[100]!
râjânaḥ santu te gotre!" tato 'pratiratham japet |
(22) vaiyâghraṃ tu bhavec carma, samid audumbarî bhavet.
trir enam abhishicyaivaṃ dundubhîn abhimantrayet: |
2. „prâcyâṃ tvâ diçi vâsavo abhishiñcantu tejase!
dakshiṇasyâṃ tvâ diçi rudrâ abhishiñcantu vṛddhaye! |
3. pratîcyâṃ tvâ diçy âdityâ abhishiñcantu pushṭaye!
viçve devâ udîcyâṃ tu[101] abhishiñcantu çreyase!" |
4. abhishicya ca râjânam âçîrbhir abhinandya ca
â tvâhârsham antar edhîty athainam abhimantrayet |
5. patañgam iti nityaṃ tu[102] japed ajñânabhedanaṃ[103]:
[mâyâbhedanam etad dhi sarvamâyâḥ prabâdhate |]
(23) çâmbarîm, indrajâlâṃ vâ mâyâm etena vârayet[104],
adṛshṭânâṃ ca sattvânâm mâyâm etena bâdhate |
2. tyam û shv iti svastyayanaṃ japeta niyatavrataḥ.
pushpaṃ dṛshṭvâ tu yâ garbhaṃ na gṛhṇîyâd vayonvitâ, |

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20. (2) ib. 165; cf. Bṛh-Dev. 8, 14; Âçval-gṛh. 3, 7, 7; Çâṅkh-gṛh. 5, 5; Ath-Pariç. 48 (tarpaṇaṃ) 5. — (3) ib. 166; cf. Anukram. — Ṛ. 10, 167. — (4) ib. 169; cf. Bṛh-Dev. 8, 15; Âçval-gṛh. 2, 10, 5. — 21. (1) ib. 173 (et 174?) = A. v. 6, 87 et 88; 1, 29; cf. Sâmavidh. 3, 5; Anukram; Bṛh-Dev. 8, 15. — (5) ib. 108; cf. Âçval-gṛh. 3, 12; 13. — 22. (2) cf. Âçval-gṛh. 1, 24, 15—18. — (5) ib. 177; cf. Anukram; Bṛh-Dev. 8, 16. — 23. (1) cf. lex. Petrop. s. voce; adde Ath. v. 10, 1, 30; Ath-Pariç. 2, 1; Nâgârjuna (msc. Bühler 7908), fol. 1ª et 1ᵇ. — (2) ib. 178 = A. v. 7, 85; cf. Bṛh-Dev.; Ath-Pariç. 32, 11; 18.

3. „vishṇur yoniṃ", „nejamesha", yoniṃ spṛshṭvâ tato japet.
mahi trîṇâm avo 'stv iti pathi svastyayane[105] japet. |
4. prâgnaye 'tha dvishaddveshyaṃ[106] japed, dveshasya nishkṛtiṃ.
â'yaṃ gauḥ sârparâjñis[107] tu: sarpân etena bâdhate. |
5. pavitrâṇâm pavitraṃ tu japed evâghamarshaṇam.
apaḥ praviçya yaç caitat triḥ paṭhet susamâhitaḥ[108], |
(24) yathâ 'çvamedhâvabhṛthas; tâdṛçam Manur abravît.
[apsu caiva nimajjitvâ triḥ paṭhed aghamarshaṇaṃ |
2. yathâ 'çvamedhâvabhṛtha; evaṃ tad ṛshir abravît:
„yathâ 'çvamedhaḥ kraturâṭ sarvapâpâpanodanaḥ[109], |
3. tathâ 'ghamarshaṇaṃ sûktaṃ sarvapâpâpanodanaṃ[109]."]
senâdâraṇam[110] etat syân nairhastyam iti Çaunakaḥ |
4. [manasâ dhyeyam etat tu manyate Çaunakas tv ṛshiḥ]
saṃ sam id yuvase vṛshan saubhrâṭṛkaraṇam[110a] mahat: |
5. jñâtibhede prayuñjîta; na bhidyante kadâcana[111].
kṛte bhede tu[112] saṃjñânam etat saṃdhikaraṃ japet[113] |
6. na tatra bhedo bhûya syâd, yatraitat satataṃ japet[111].
tac chaṃ yor â vṛṇîmaha iti svastyayanaṃ japet. |
(25) mahânâmnyaḥ param brahma, çukraṃ jyotiḥ sanâtanaṃ.
[sapatnaghnyaç ca puṇyâç ca pâvamânyaḥ parâ[114] smṛtâḥ. |
2. vṛshṭikâmo japec caitâ âpo-hi-shṭhâḥ[115] sanâtanâḥ.]
omkârapûrvâ vyâhṛtayo, Madhuchandasa âditaḥ |
3. sûktâny[116], ante mahânâmnyaḥ — saṃhitâ sâ 'mṛtâ smṛtâ.
amṛtatvaṃ yayur devâḥ pûrvaṃ saṃhitayâ 'nayâ. |
4. japann[117] etâṃ çucir nityam amṛtatvaṃ sa gachati.
atraiva tv âvapen madhye pitṛsûktâny[116] anekaçaḥ: |
5. pitryâṃ tâṃ saṃhitâṃ vidyât: pitṝn prîṇâti caitayâ.
evam eva samâhṛtya vâsavî[118] saṃhitâ bhavet |
6. raudrâ "dityâ vaiçvadevî, yaddevatyâṃ ca kâmayet. —
kurvîta vâstuçamanam madhye goshṭhasya dharmavit. |
(26) pushpair gandhaiç ca mâlyaiç ca, vânaspatyais, tathaushadhaiḥ
vâstu sarvam pratikiret, sapta dhânyais tathaiva ca. |

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23. (3) ib. 184 et khilaṃ; vid. praefat; cf. Bṛh-Dev. 8, 17; 18. — ib. 185 (et 186?) = A. v. 6, 34; cf. Bṛh-Dev. 8, 18; Manu, 11, 249; Jy-Ṛvidh. 1, 17. — (4) ib. 187 = A. v. 6, 34; cf. Ath-Pariç. 32, 8. — ib. 189. — (5) ib. 190; cf. supra I, 3, 5; 11, 4; 12, 1; Manu, 11, 259; 82; Gautama-D. Ç., adh. 19; 24; Pertsch, Upalekha, p. 56 (ubi corrigas: 190, 1—3); Bṛh-Dev. 8, 19; Ath-Pariç. 44, 3. — 24. (1) cf. supra III, 4, 4. — (2) = Manu, 11, 260; cf. Bṛh-Dev. l. c. — (3) khilaṃ; vid. praefat. — (4) ib. 191; cf. Anukram; Bṛh-Dev. — (5) khilaṃ; vid. Müller, vol. VI, p. 32; Ind. Stud. IV, p. 431 sqq. et p. IV. — (6) ibidem. — 25. (1) cf. lex. Petrop. s. v.; Bṛh-Dev. 8, 20; 21. — Müller, vol. V, p. XXXVII, v. 18. — (2) cf. Sâmavidh. 1, 4, 12—15. — (4) cf. ibid. 1, 4, 20. — (5) ibid. passim. — (6) ibid. 3, 3, 5.

2. vâstoshpatiṃ yajec câtra pâyasena bṛhaspatiṃ.
audumbarapâlâçais[119] tu[120] balim pratidiçaṃ haret |
3. sûryo vâyur yamaḥ pitaro varuṇo nirṛtis tathâ
somo mahendra ity ete dikshu vai[121] devatâ smṛtâḥ[122] |
4. dadyâd dânam brâhmaṇebhyaḥ: çivam bhavati vâstuni.
pratisaṃvatsaraṃ kâryaṃ gṛhe vai gṛhamedhinâ |
5. yady[123] evaṃsavidhaṃ cânyad anuktam api kiṃcana. —
agnim, indram atho vâyuṃ, sûryam, anyâç ca devatâḥ |
(27) ârirâdhayishur yâṃ yâṃ, abhidhâveta tâṃ ca tâṃ[124]
abhirûpeṇa sûktena, yathâ "dishṭam prayojanaṃ |
2. ṛshîṇâm, mantradṛshṭena: pratyakshâ siddhir ishyate[125].
sarvatra dakshiṇâṃ dadyâd dhanaṃ[126] vâ karmasiddhaye. |
3. na tv evâdakshiṇaṃ karma kiṃcid astîti Çaunakaḥ:
çaktyâ hi pûrṇapâtreṇa sammitâ 'py antato bhavet |
4. [tasmât svalpâ 'pi dâtavyâ dakshiṇâ karmasiddhaye.]
ṛshabhaikâdaçâ dadyâd yena vâ tushyate guruḥ. |
5. [dharmajñe satyavâdini brahmadânaṃ ca dîyate;
tad idam paramam brahma, guhyam pâvanam adbhutaṃ |]
6. nâpraçântâya dâtavyaṃ, nâputrâyâtapasvine,
nâsaṃvatsaroshitâya, nâçishyâyâhitâya ca[127] |

namaḥ Çaunakâya! namaḥ Çaunakâya!

[ity ṛgvidhâne caturtho 'dhyâyaḥ[1] |

## V.

(1) narâṇâm bhâgyahînânâm ṛgvidhânam ajânatâṃ
ṛgvedaḥ kalpavṛkshо 'yam phalaṃ naiva prayachati |
2. ratnagarbha ivâvâsa[2] ṛgvedaḥ pratibhâti me:
ṛgvidhânapradîpena vinâ naiva prakâçate |
3. ratnâkara ivodâra ṛgvedo 'tyantadustaraḥ:
ṛgvidhânamahâpotaṃ vinâ naiva phalapradaḥ |
4. nidhânaṃ sarvaratnânâm ṛgvedo, brahmamandiraṃ:
ṛgvidhânavidhânena dhruvam etad avâpyate |
5. ṛgvedaḥ paṭhito hy[3] esha nṛṇâm bhavati niḥphalaḥ
ṛgvidhânaṃ vinâ: tasmâd adhyeyaṃ tat prayatnataḥ |

26. (5) cf. Nirukt. 7, 5; Ath-Pariç. 43 (tarpaṇaṃ), 2. — 27. (4) ut saepe; cf. Manu, 11, 116; 127; 130; Yâjñ. 3, 264, 266 etc. — (5) cf. supra III, 15, 2.

(2) sûktatattvârthakathanam ṛgvidhânam avaiti yaḥ,
ṛgvedo jâyate tasya[4] prasâdât[5] phullamânasaḥ |
2. âyushyaṃ sampado mûlaṃ sarvakalmashanâçanaṃ[6]
ṛgvidhânâbhyanushṭhânaṃ çubhrakîrttikaram[7] paraṃ |
3. ṛgvidhânena samyuktam ṛgvedaṃ vetti yo dvijaḥ,
dharmârthakâmamokshâṇâm âçrayaḥ sa bhaved dhruvaṃ |
4. vedeshu prathamo veda âyurvedanidhiḥ prabhuḥ
ṛgvidhânasadâbhyâsâd atîva paritushyati |
5. çatrunâçam, manastushṭiṃ[8], suhṛjjanasamâgamân
ṛgvedaḥ prayantâ[9] nityam ṛgvidhânena toshitaḥ |
(3) ṛgvedaṃ vetti yaḥ sâṅgam[10] ṛgvidhânarataḥ sadâ,
manorathâd apy adhikam bhavet tasya samîhitaṃ |
2. kule janmani çîle vâ, prajñâyâm udyame 'pi ca[11]
ṛgvidhânaparijñânâd uçanti[12] caritârthatâṃ |
3. tushyanti devatâḥ sarvâḥ, sampadyante vibhûtayaḥ,
durâdhayaḥ praṇaçyanti nityam ṛgvidhipâṭhinâṃ |

namaḥ Çaunakâya! namaḥ Çaunakâya! |
ity ṛgvidhâne pañcamo 'dhyâyaḥ |]

## ṛgvidhânaṃ samâptaṃ[13] |

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yâdṛçam pustakaṃ dṛshṭvâ, tâdṛçaṃ likhitam mayâ.
yadi çuddham açuddhaṃ vâ — maina dosho na dîyate. |
ârshaṃ yo [vi]likhitvâ tu brâhmaṇebhyaḥ prayachati,
pitaras tasya vaikuṇṭhe vasanty aksharasaṅkhyayâ |
bhagnapṛshṭikaṭigrîvâ-baddhamushṭiḥ[15]-adhomukhaṃ
kashṭena likhitaṃ cedaṃ: yatnena paripâlayet |
tailâd rakshej, jalâd rakshed, rakshet[15] çithilabandhanât,
parahaste gatâṃ rakshed. evaṃ vadati pustikâ[14]. |

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2. (3) cf. supra II, 6, 1; Ath-Pariç. 4, 1. — 3. (3) durâdhi- = aegritudo, cf. âdhi et vyâdhi.

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Ex illa scribae peroratione çloki duo, primus et tertius, item inveniuntur in fine cod. Ch. 294[a] (Gobhila-gṛhyaṃ).

# Adnotatio critica.

I. [1] A: oṃ namaḥ çriganeçâya n. ç; C: çrîganeçâya namaḥ. — [2] nota sandhim duplicem. — [3] B: vividhâ. — [4] A: caishâm. — [5] ita A. B. — [6] ita omnes codd. — [7] $A^{I}$. B. C: vividhâni. — [8] $A^{II}$. C: japan. — [9] ita omnes codd; cf. infra III, 15; falsus est semi-çlokus. — [10] A: eva. — [11] sic B. — [12] post hunc çlokum C habet in margine: „amâvâsyâm na bhuñjîta, esha cândrâyaṇo vidhiḥ; kukuṭâm ekamâtram tu grâsam kuryâd atandritaḥ“. — [13] A. B: — vidhiḥ smṛtaḥ. — [14] ita omnes codd. — [15] B. $C^{I}$: vratam. — [16] A. $C^{I}$: evam e. v. kṛchram. — [17] $C^{II}$: dvijaḥ. — [18] A? C: — cândrâyaṇam. — [19] A. C: sarve 'kuç. — [20] B. $C^{I}$: — râtreṇa. — [21] A. C: jitendr. — [22] $C^{II}$: tad. — [23] $A^{II}$ $C^{II}$: sâmnipâtakam. — [24] $A^{I}$: samâcaret. — [25] B: 'thodite. — [25a] ita C. — [26] B. $C^{I}$: soccair. — [27] in A hic sequitur subscriptio: „iti paribhûshâ | çaunakâya namaḥ“. | — [28] ita omnes codd. — [28a] ita $C^{II}$. — [29] ita B. — [30] A: saṃhitâ. — [31] ita B. — [32] B. C: baibhîdakakṛtaḥ. — A: kṛta. — [33] in B. C. sequitur: „arddham“. — [34] B. $C^{II}$: upatishṭhamç ca. — [35] $A^{I}$: prâtaḥkâle. [35a] ita C. — [36] hi duo çloki desunt in B, sunt in A secunda manu in margine ascripti, C in contextu; glossema est, fabellae nostrae (de homunculo nomine „Däumling“) non dissimile. — [37] A. B. $C^{I}$: câbhakshabh. — [38] sic A. — [39] A: pâpebhyo; quo ex mendo constat natum esse çlokum, qui in A in margine aliena manu ascriptus est, ut „adhaḥ pañkter“ traditus (deest in B; est in margine item in C): „kṛtaiç ca kriyamâṇaiç ca karishyadbhir, na saṃçayaḥ | ava te hela (R. 1, 24, 14) itîmâm japtvâ pâpât pramucyate;“ | — cf. Manu 11, 252. — [40] $C^{II}$: sholaçabhir. — [41] $A^{I}$ $C^{I}$: prayato nityam ishṭân kâmân samaçnute. — [42] A. C: etâm. — [43] ita B. — [44] $C^{I}$: bhûmikâmo. — [44a] ita C. — [45] ita scripsi pro „dvishadvesha“ codicum. — [46] A. C. $B^{II}$: samniyachati. — [47] cf. supra adnotat. 45; — nota genus neutrum! — [48] conjeci; codd. omnes: „garbhe“ (!) confusis, ut opinor, notis „r“ et „1“, permutatisque litteris j et bh. — [49] ita B. — [50] $C^{II}$. ut „pâṭhaḥ“: „chatrûms taiḥ sannivartayet“. — [51] ita B. — [52] A. C. $B^{II}$: dirgham. — [53] A. $C^{II}$: japet. — [54] eodem sensu, quo Manu 11, 112? cogito sane de locis ut apud Megasthenem (Schwanbeck) p. 102, XII, 5; 104, XV, B, 1. cf. çvâpada et vanaçvan; — potest sane legi açvay. — [55] codd. râtriḥsvast. — [56] $A^{II}$. B. C: sarvapâpa. — [57] ita B. — [58] sic! prior pâdus pendet ex „anâmayân“. — [59] A: audumbariç ca. — [60] A. $C^{II}$: ravim. — [61] $B^{I}$: vipram. — [62] B: parâ. — [63] B. C.: ripraghnyas. — [64] ita B. — [65] B: yajñam tu. — [66] $C^{I}$: varcasam. — [67] ita B. — [68] $A^{I}$ B: saurair. — [69] B. $C^{I}$: taskarâ, na cânye; $A^{II}$: taskarâs tathâ. — [70] hic çlokus ad sequentem pertinere videtur. — [71] codd: paiçûnyam. — [72] $A^{II}$ C: avikutsitam; — vid. ap. Müller. l. c: „amṛtam bhavet“; „japed vishavinâçanam“; „havis tadâ“. — [73] ita B. [73a] ita C. — [74] C: — vrajaḥ. — [75] C. $B^{II}$: karasamy. (ut „pâthaḥ.“) — [76] B: sûktam tu. — [77] conjeci; codd: candrasya; vid. praefat. — [78] $A^{II}$ C: prayataç caitaj .— [79] A. C: chakunim. — [80] B: sthitvekshaprayato. — [81] $B^{I}$ $A^{II}$ C: svayam. — [82] repetitur pâdus. — [83] sequitur deinde in B: „samâptaḥ“, et secunda manu ascriptus numerus 162, çlokorum sane summa.

II. [1] deest in C. — [2] ita B. — [3] A: sottaram. — [4] A. B: tan. — [5] conjeci; codd: — careshv. — [6] $B^{I}$? $A^{I}$: hutvâ. — [7] $A^{I}$: kṛṇvanti tam japet; $A^{II}$: anvichan kim te kṛṇvanti saṃsmaret; B. $C^{I}$: kṛṇvann iti smaran; $C^{II}$: kṛṇvamn iti saṃsmaret. — hunc çlokum suspectum mihi esse fateor maxime propter neglectum saṃhitae ordinem, nisi versum „indrâ“, — quem, in codicibus ultimum, transposui —

in archetypo antecessisse mecum credas. — [8] A[II] C: apibhajyaṃ. — A[I] B: apabhagnaṃ taṃ; conjeci. — [9] C: kṛshṇe. — [9a] ita C. — [10] conjeci; codd: ṛtâv ṛtau. — [11] nota sandhim. — [11a] in hoc çloko versuum ordo videtur invertendus esse. — [12] A: sahasraṃ haimam. — [13] ita A! — [14] B: rûpyam. — [15] conj; codd. varshâpayed; — vid. Weber, kṛshṇajanm. p. 249. 299. 302. — [16] A. C: paraṃ sthânam. — [17] A. C: paraṃ siddhim. — [18] A. C[II]: japan jñâtiçvaro. — [19] ita diremi, non „bahu çodhanaṃ“, propter verba: „tad (sc. dhanaṃ) hutvâ“. — [20] A. B[I]: kaṇavîrâṇi; (sc. kaṇabijâni?) — [21] A. C: baibhidakaṃ. — [22] B: hemaṃ. — [23] codd: abrahma. — [24] ita C; A. B non duplicant. — [25] ita A[II]. B[II]. C. — [26] B: japetâtha. — [27] A. C: pâpanâçanaṃ; — fidem nomini illi Kuçiki ne attribuas cave; ultimus hic pâdus perfrequens invenitur in libris generis certi. — [28] ita A! — [29] codd: — lâjâsurâ. — [30] corr; codd. omnes: pravâpane! — [31] ita B. C; A: bhavati. — [32] A. C. mûshakân. — [33] ita in omn. codd. correxit secunda manus pro: „— bhange“. — [34] ita B. — [35] transposui hunc versum, in omnib. codd. posteriorem çloko insequenti: quem çlokum nisi suspectum credas, mihi assentieris. — [36] A. C[II] vidhinâ. — [37] B: yatendriyaḥ. — [38] A. C[II]: arcati. — [39] A[I]: âyushyam icchatâ C: âyushyavâñchayâ. — [40] excidisse versum manifestum est, quo pratikam versuum saṃhitae 5, 46, 7—8 significatum fuisse, non sine fide conjicio. — [41] A. C[II]: çishṭaṃ. — [42] C: çucir dvijaḥ. — [43] mira est forma; cf. inf. III, 21. — [44] Shaḍgur: imaṃ. — [45] pâṃçumayiṃ. — [46] ita Shaḍgur; nostri codd: „kṛtaṃ“. — [47] conjicio, pro genere passivo; Shaḍgur: niḥpîyaṃnivasaṃ; nostri codd: niḥpîshaṃnivasaṃ. — [48] malim: suçuciḥ; apud Müllerum (III, p. XLI) v. l: „yaḥ çuciḥ etc.“ — [49] nota casum. — [50] item ap. Müller, vol. III, l. c.; contra vol. IV, p. 6 melius legitur: „açvapûrvâ“. — [51] A[I] C[II]: kâryaḥ kathaṃcana. — [52] jam ipsi interpolatori versus hujus soloecismum tribuere licet. — [53] conjeci dubius; codd: „kilâsatvâd bibhetavai“. — [54] in codd. sequitur „arddhaḥ“. — [55] A: kṛpaṇorthâya. — [56] A. C: etv. — [57] A. C: prajâṃ. — [58] ita B. — [59] Shaḍgur: „pushkalaṃ“. — [60] A: „tyaktvânyatra bhayûpahaṃ“; B[I]: „tyakt (v?) enyatra . . . pahaṃ“, B[II]: . . . vahaṃ“; C[I]: „tyakto . . . . vahaṃ; C[II]: „tyaktvâ . . . pahaṃ“; Shaḍgur: „tyaktenyatra bhayaṃ bhavet“. — [61] ita C. — [62] A. B[II]. C. Shaḍgur: „vidyate“. — [63] Á. B: vrajet. — [64] B. A[II] C: tv etâṃ. — [65] ita B. — [66] nota sandhim. — [67] conj; cod: „dhrutaṃ“. — [68] scilicet: „â agna iha avase“; at pratikam hoc invenire nequivi. Et haec et sequens trium çlokorum series in A tantum codice traduntur, scriptae in altera pagella folii 27 alioquin vacua; et procedunt lineae in nostrorum modum librorum. — Ascripta sunt verba: „pakhatâ (ṃ?) pothivisarî“. — [69] conjeci; cod: ahnutamarjanam. — [70] cod. sadṛçâṃ. — [71] de tribus his çlokis vid., quae proxime in adn. 68 dicta sunt. — [72] A[II]. C: çaṃvatiḥ. — [73] A. C: na. — [74] nota genus verbi. — [75] B[I]: sindhusroty (oḥ?) samâgame. — [76] A[I]: pâpanâç; — A[II]. C: daivanâç. — [77] ita omnes codd. — [78] ita B. — [79] nota sandhim. — [80] A. C: ajâvikâṃ; B: ajâvikân. — [81] A[II]. C: sampramucyate. — [82] codd: viceshṭitaḥ. — [83] A[I]: dâsap. — [84] A. C: sagotra. — [85] passivi est generis: „prematur“. — [86] conjeci; codd: lupyed. — [87] nota casum; — ceterum çlokus mihi suspectus est. — [88] ita omnes codd. — [89] A. C: bhavât; — quod idem potest defendi. — [90] A[II]: „indrâgnî yuvam iti ca“ (Ṛ, 6, 60, 7). — [91] num proprie dictum? — [92] B: sa prâpnuyât parâm. — [93] codd: vajriṇaṃ. — [94] B[II]. C[II]. A: japatonnâsti; C[I]: prâpnuyâd. — B[I]: japatotrâsti. — [95] A[I]. B. C: vidhânataḥ. — [96] de hoc çloko suspicor; differt Ch. 712: „vâ 'bhyupaḥ“. — [97] C: hatvâ. — [98] A[I]. B[II]: atha ruddho. — [99] ita A. C. — [100] nota tmesim. — [101] A. C: mucyate. — [102] A[II]. C: dvṛcennitya (ṃ?); B: dvṛcenaitya. — [103] ita B. — [104] A. C: sevayet. — [105] repetitur pâdus. — [106] sequitur in B: „samâptaḥ“ et numerus 187, sicut in fine primi libri.

III. [1] deest in C. — [2] ita C. — [3] B. C: caitat. — [4] ita praeter A[II] omnes codd; vid. praefat. — [5] ita B. — [6] suspecti mihi sunt hi duo çloki. — [7] hunc çlokum secunda manus in A uncis includit merito. — [8] A[II]. B[II]. C: câdhyâyed. — [9] de talibus formis vid. Kuhn & Schleicher, Beiträge —, I, p. 399; cf. infra III, 89; IV, 1; 5; 9; 12; 16. — [10] epica est licentia; sicut saepius; corrigit in A. sec. manus: „v . . . vṛddhim atra ca.“ — [11] hunc çlokum C tantum habet in contextu, B in margine; in A secunda manus uncis includit. — [12] C: sa. — [13] A: japet tat triḥ. — [14] nota hanc formam. — [15] B: paṭheta sam; C: paṭhet tu sam. —

16 A: etat. — 17 hunc çlokum censeo esse supervacaneum, quin etiam insitivum. — 18 B: pritaye sa. — 19 hoc ex „anayâ“ (alterius loci) sola syllabarum transmutatione non sine astutia quadam effectum esse apparet. — 20 'A. C: vindati. — 21 B: mṛtyor. — 22 B: ṛtuk — ca tasyâs tu. — 23 B: hal — 24 ita B. C. — 25 A. C: âkâçako. — 26 hi duo çloki additamento illi fortasse competunt. — 27 B: vaibhîtakâs. — 28 A. C$^{II}$: gandhaiç ca parivâ°. — 29 A$^{I}$. B. C: anyâṃ. — 30 ita codd; equidem malo: „sammûḍho“, collato Bṛhaddevatae loco. — 31 B: ârabhet. — 32 B: ca lep°. — 33 ita correctum in A; A$^{I}$. B. C: etan. — 34. A$^{II}$: âlabhet tatah; B. C: vâ samâlabhet. — 35 A. C: sahasraṃ saṃnir; B$^{II}$: sahasraḥ saṃnir. — 36 A: artham. — 37 A. C: phalaṃ câsya. — 38 B: sahasra. — 39 B: nityaṃ. — 40 A. C: japet tu. — 41 B: bhavet tataḥ. — 42 B: vâ 'pi saṃyukto. — 43 B: kalmakhaṃ. — 44 A. C: dvâbhyâṃ. — 45 B: khâdiredhmasam. — 46 C: imam. — 47 A$^{II}$. B: muniḥ. — 48 cf. supra I, 4, 5; ita omnes codd. — 49 A. C$^{II}$: ca. — 50 A. C: pâṃçum. — 51 A$^{I}$: samâhitaḥ; C$^{I}$: eva sadâ dvijaḥ. — 52 B: „vaçam âhetum“; malui illam, quae rarius inveniatur, formulam. — 53 B. C$^{I}$: ca. — 54 conjeci (C$^{I}$. fortasse item?); A. C$^{II}$: gurum; B: tu taṃ, ut supra III, 13, 4; — significatur sane dulcedo. — 55 A. C$^{II}$: pâṃçu°. — 56 B: kshattriyas tv açnatailena. — 57 conj; codd: vâ. — 58 codd: diptâṃ pr — iṃ. — 59 A: saṃ; B: sa. — 60 A: pâṃçûnâṃ. — 61 B. C$^{I}$: prajvalite. — 62 B. C: vadhapr. — 63 A$^{I}$. C$^{I}$: „vidur budhâḥ“, cf. § 21, 4. — 64 ita B. — 65 ita C. (et A?). — 66 B: kṛtvâ. — 67 B: etam. — 68 A: vaçyaṃ. — 69 sequitur in B: „arddhaḥ“; quod idem in A et C in margine ascriptum est. — 70 A. C$^{II}$: çoshayet. — 71 A$^{I}$. C$^{II}$: daivaṃ. — 72 legend: jñâninâṃ? vid. supr. 2, 16, 5. — 73 cf. lex. Petrop. s. v. 2, b; B: jayaṃ; A. C: jayec. — 74 B: ca tad. — 75 A: pâṃçubhir. — 76 ita omnes codd. — 77 A$^{I}$. B: (item ch. 712) dirghâyuḥ sa bhavet tataḥ. — 78 A. C: *pais tu. — 79 A$^{II}$: câsya; C$^{I}$: câ syâu. — 80 codd: Indrâṇyâ. — 81 suspicor de hoc çloko. — 82 B: salilapûrṇais taiḥ. — 83 B$^{I}$: samanvitaiḥ. — 84 codd: mantrya hi. — 85 conj; codd. A$^{I}$. C$^{I}$: vâjinîm; — B$^{I}$: mâdinîṃ; — A$^{II}$. B$^{II}$. C$^{II}$: vâdinîṃ. — 86 conj; codd: âsthâya. — 87 ita omnes codd; potest corrigi: „kâmyayâ“. — 88 A$^{I}$. C: shoḍaç. — 89 A: budhaḥ. — 90 C$^{I}$: stuvaṃ; B$^{II}$: stavaṃs. — 91 A$^{II}$. C$^{II}$: tu. — 92 A: samidhau. — 93 A: labdhvâçîḥ (item C?) B: baddhvâçi. — 94 B: kṛtvedaṃ karma. — 95 conj; codd: dvitiyâṃ strîṃ. — 96 A$^{II}$. C$^{II}$: na vindate. — 97 C$^{I}$: ṛçya? — 98 codd: âtmanâ. — 99 ita omnes codd. — 100 A$^{I}$: mukhadeçe; B: bâhû câsye caiva; C$^{I}$: câsyadeçe (omisso „bâhau“); A$^{II}$. C$^{II}$: bâhû mukhadeçe. — 101 C: sholaçîm. — 102 codd: udvâsâv. — 103 quattuor hi çloki in omnibus codd. in margine ascripti sunt; addit C: „heṭhaliû limched“. — 104 A$^{I}$: prâdaksh; B: pradakshiṇâṃ (ṇyaṃ?); item A$^{II}$. C. — 105 A$^{II}$. C: sholaç. — 106 B: prâd-ṇâṃ? A. C$^{I}$: prad-ṇaṃ; C$^{II}$: prad-ṇâṃ. — 107 C: ca. — 108 codd: padmam. — 109 B: caivam. — 110 A. C: jitaṃ. — 111 sectae nomen? cf. inf. § 41, 1; 6. — 112 A. B: ca gataç câsi. — 113 codd: „ârjitam“; num inest radix „marj“? — 114 A. C: jñânaṃ. — 115 C: kâle tu. — 116 A$^{II}$: japann iti; B: japeta ca. — 117 B: yajñena; cf. infra § 40, 5. — 118 B$^{II}$: evaṃ. — 119 A$^{I}$. C$^{I}$: prayataḥ çuciḥ. — 120 C: nirvâte. — 121 A: svahṛ-ai; B: saṃ hṛ; C$^{I}$: sve hṛdaye; C$^{II}$: svahṛdayaṃ. — 122 B: yathâ çrutiḥ. — 123 ita C. — 124 A. C$^{I}$: saṃmân; B$^{I}$: samân; C$^{II}$: saṃtâpaṃn; cf. lex. Petrop. s. v. „samâna, 2“. — 125 C$^{I}$: çṛṇuyân naiva cintayet. — 126 A$^{I}$. C$^{I}$: literae non liquent; A$^{II}$. B. C$^{II}$: jantû; nota genus m. pro neutro. — 127 A$^{II}$: tu. — 128 desinit abhinc in B çlokorum numerus. — 129 A$^{I}$: abhijitvâsanâd; A$^{II}$: api jinyâsanâd; B. C: api jijûâs°; cf. Kathâsarit, V, 136. — 130 assonantia fortasse (dhâr-aṇâ!). — 131 A$^{II}$. C$^{II}$: etam. — 132 A: japan nityam. — 133 ita B; C$^{II}$. tanquam „pâṭhaḥ“; A. C$^{I}$: sukṛti. — 134 B: athoccarum; A. C: anuttamaṃ. — 135 B: siddhaṃ. — 136 A. C$^{I}$: pâpena. — 137 C: chrûyate. — 138 ita C. — 139 B: bhṛṅgarak. — 140 B. C$^{I}$: °dâc ca. — 141 C$^{I}$: punar eva; adhortativa est quaestio. — 142 repetitur hic pâdus. — 143 sequitur in B: „samâptaḥ“.

IV. 1 deest in C. — 2 ita A$^{II}$; ceteri codd: saptakṛtvaḥ samâhitaḥ. — 3 ita C. — 4 B: vishan; A$^{I}$: item sive vishat. — 5 conj; codd: vijñâpayeti ca. cf. sup. III, 8, adn. 9. — 6 B: „varaṇâṃ“ sive „caraṇâṃ“. — 7 conjicio ex Bṛh-Devatae loco citato; sed quod codd. habent: „dvishad“, — et ipsum probabile est. — 8 C$^{II}$: enaṃ. — 9 A. C. = sicut supra II, 24, 4. — 10 C: ca rakshati. — 11 ita B;

contra A[1]: „bhûtâmçam kâçyapam sûktam pr. ṛshim japan“; C[1]: item, sed: „japet“; A[II]. C[II]: item sed „çucir japet“. — [12] A. C: yajet sadâ. — [13] A. C: anenaiva tu sûktena. — [14] A. C: kṛçaram m. — [15] ita B. — [16] A. C: bhakshyam. — [17] codd: japan. — [18] conjeci (vid. supra III, 14, 5.) B: kṛ. t. k. hatvâ; A[1]: jatvâ tu kilbisham sarvam; A[II]. C[II]: kṛ. t. kilbisham hatvâ; C[1]: ut A[1]. sed: japtvâ. — [19] A[1]: tu h.; C[1]: tu hiyate; A[II]. C[II]: viçvedevaiḥ sa h; — nota vocabulum omnino Vedicum. — [20] ita C[1]; cet. codd: „bhâge râtrim“. — [21] A. C[II]: apsu? t. —. [22] ita C[II]. — [23] potest quoque dirimi: „kṛtyâni h.“; cf. Sâmavidh. 3, 5, 5 (et Sây). — [24] A[1]. C: kruddhâni c. — [25] A. C[II]: yâny. — [26] conj; codd: aṅgirasa; vid. praef. — [27] A[1]: — caranty uta; A[II]. C[II]: tu. — [28] A. C: sarvam tat, cf. infra 8, 6. — [29] B: vâ kvacit. — [30] A[1]. B[II]: âkṛshṭam. — [31] B[II]: tamtritaḥ. — [32] conj; codd: mucyeta. — [33] A. C: kalpena. — [34] B. C: tu. — [35] B: carate. — [36] conj; codd: „Aṅgirâ apy (B[1]: avy) ṛshiḥ“. — [37] A. C: nishṭhât. — [38] A: mâmushâd. — [39] conj; codd: ṛshiḥ. — [40] conj; codd: prâptam. — [41] ita omnes codd; hic çlokus deest in B, in C ascriptus in margine, in A uncis includitur; cf. Bṛh-Dev. 8, 10. — [42] C: annaci. — [43] A: kumbhân; C: kumbhânt. — [44] conjeci; codd: yonnâyâlam. — [45] C[1]: 'bhyañj. — [46] B[1]: s. bh. t. hâ; A. B[II]. C: sukhî bhavati vijvaraḥ; cf. sup. III, 12, 1. — [47] in C prim. manu: vṛshṭik°, postea deletum. — [48] A. C[II]: atra. — [49] ita C[1]; cet. codd: hutvâ. — [50] C[1]: dhutvâ. — [51] B[II]. C: uta. — [52] codd: pâṭhâm; formam malui illam, Atharvavedo familiarem. — [52a] si deleas, numerus potest restitui. — [53] derivatur igitur a radice „khâ“. — [54] omissum in A. B[II]. C[II]. — [55] A[1]. C[II]: °aitâm. — [56] B[1]: yuktâni. — [57] C[1]: samâharet. — [58] B: araṇyân; C[1]: araṇyât. — [59] B: muñcate. — [60] B[1]: japed ayutaçaḥ punaḥ. — [61] B: pibeta. — [62] A[II]: adhi°. — [63] sic! desideratur: „jighâmsati“ vel tale quid. — [64] A[II]. B[1]. C: çatrûms tâms tu nibâdhate. — [65] ita C[1]?; (cett. codd: vîruṇâm;) B[1]: vîruṇaiḥ. — [66] B. C[1]: sahasrakîm. — [67] C: ca. — [68] B[II]: çodhayîta. — [69] A: karsheta. — [70] A: garbhiṇîm. — [71] B: jîvan. — [72] A[1]. B. C[1]: juhuyâd brahm. iti. — [73] A. B[II]. C: ayutenaiva. — [74] A: samyutam. — [75] A. C[II]: upariehṭât tu. — [76] A. C: pushpavantî çaran nârî; B[1]: pushyantî; B[II]: pushpitâ; conjecerim: „sûshyantî“. — [77] A: payasâ. — [78] hunc çlokum antecessisse puto priorem. — [79] conj; codd: pradânârtham! — [80] A[II]. B[1]: aitam. — [81] A[II]. B[1]: kṛtam. — [82] A[1]. C[1]: kadâcana. — [83] C: vatsa? — [84] A[II]. C: dvṛcaḥ. — [85] A[II]. C: evam; B: etam. — [86] A: kapotasya praveçane; — vid. Ind. Stud. II, p. 159; Ath-Pariç. 72, çl. 89. — [87] ita omnes codd; in codice Bṛhaddevatae in hoc ipso loco lacuna est. — [88] A[1]: na sa. — [89] A[II]. C: kârîshye; A[1]. B. C: yavânâm tu ghṛtâktânâm k. — [90] sequitur in B „arddho 'dhyâyaḥ“. — [91] A[II]. B. C: °shicyeta. — [92] A: pushyenaṇa; B: tishye na; C: pushyeṇa. — [93] B: rohiṇyâm uttarâsu ca. — [94] A[1]: rasaiḥ çukrair; C[1]: phalai. — [95] A[1]: tâm; A[II]. B. C[II]: ca. — [96] B[1]: iti. — [97] B: pâlayan. — [98] B: ca. — [99] A: mushṭyai. — [100] B[II]: dharmâya vijayâya ca. — [101] „tvâ“ conjicio propter concinnitatem. — [102] A. C: vai nityam. — [103] A[1]: japen vai vindate dhanam. — [104] A: bâdhate; B[1]: vâdhayet. — [105] numerum dualem esse censeo; cf. Bṛh-Dev. 8, 18. — [106] codd: dvishadveshyam. — [107] omisso „japet“, ut saepius. — [108] B: paṭheta samâḥ; C: paṭhed aghamarshaṇam. — [109] C: bis „pâpapranod“. — [110] A. B[II]. C[II]: haraṇam; C[1]: daraṇam. — [110a] nota hanc formam. — [111] suspecti mihi sunt hi versus. — [112] B: bhedena; C: bhede 'pi. — [113] B: japan. — [114] legendumne: purâ? — [115] A. C: âpohaitâḥ. — [116] C: sûktam. — [117] B. C[1]: japed. — [118] B[1]: vâyasî. — [119] B. C: palâçais. — [120] C[1]: ca. — [121] B: dig. — [122] A. C: stutâḥ. — [123] C: yaddevams. — [124] B[II]: devatâm. — [125] in A huic versui, uncis incluso, in margine ascriptus est alius: „ṛshibhir mantradṛgbhis tat kartavyam karmasiddhaye“. — [126] A[II]. C[II]: dânam. — [127] B: nâçishyânâhitâya ca; repetitur hic pâdus.

V. [1] ita B; A: „om n. Ç. n. Ç“, quo uncis incluso in margine legitur: ṛgvidhâne c-aḥ samâptaḥ“; C: nil nisi: „iti c-aḥ“. — [2] A. C[II]: ivâkâra. — [3] B: 'py. — [4] A. C[II]: hâsya. — [5] A. C: prasâdotphulla. — [6] A. C: sadyaḥk. — [7] A. C: çubhram k. — [8] A: çatrûṇâm çamanam, pushṭim. — [9] conj; B: prayatâ; A. C: kurute. — [10] C[1]: samyag. — [11] A[II]: punaḥ. — [12] melius erat: „viçanti“. — [13] ita B; A: °pâṭhinâm | (in margine:) n. Ç. n. Ç. | (in contextu:) ṛgvidhâna samâptaḥ | çrîr astu | kalyâṇam astu | C: iterat pâdum ultimum, uncis inclusum; dein: „n. Ç. n. Ç. | ṛg-a samâptaḥ“. — [14] hoc invenitur in A. — [15] sic!

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